INDONESIAN RĀMĀYAṆA

VOLUME 1

SOEWITO SANTOSO

Rama and Sita in Royal Dress

RAMAYANA KAKAWIN

SOEWITO SANTOSO

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आचार्य-रघुवीर-समुपक्रान्तं

जम्बुद्वीप-राष्ट्राणां
(भारत-नेपाल-गान्धार-शूलिक-तुरुष्क-पारस-ताजक-भोट-चीन-मोंगोल-मञ्जु-
उदयवर्ष-सिंहल-सुवर्णभू-श्याम-कम्बुज-चम्पा-द्वीपान्तरादीनां)

**एकैकेषां समस्रोतसां संस्कृति-साहित्य-समुच्चय-
सरितां सागरभूतं**

शतपिटकम्

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To

The memories of

Professor Dr R. Ng. Poerbatjaraka

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PREFACE AND ACKNOWLEDGEMENT

In a way a preface of a book is a retrospect, and at the end of an undertaking such as the edition and translation of the Rāmāyaṇa-Kakawin, it is indeed a pleasant retrospect. There is a feeling of relief tinted with serenity.

Several months before his death, I visited Professor Dr. R. Ng. Poerbatjaraka at the hospital in Jakarta. It was in 1964 and I wanted to take his leave to go abroad, to Australia. He inquired about my work on the Sutasoma, and I told him I would go on with it. He nodded and added: 'There is still so many work to do in the field of Javanese literature.' I did not pay much attention to it, as I had read the same words somewhere in his book titled *Kapustakan Djawi*. I wished him a quick recovery and asked his blessings for my journey. My hand was already on the doorknob when he called: 'Mas,' he always called me *mas*, 'do not forget my message'. Yet I did not know what he meant, I simply replied: 'Yes,' and stepped out of the room.

When I heard the news about his death, I remembered 'the message'. After the completion of my work on the Sutasoma in 1968, I directly worked on the translation into Indonesian of Old Javanese texts, previously edited by Pak Poerba, with the intention to rekindle the memory of the Indonesian people towards the treasure left behind by the late 'guru'. As I write these lines, the news comes to tell me, that at last Bale Pustaka succeeds in publishing the Calon-Arang and Nirarthaprakrĕta, but to my horror only the translation is published, not the text. Even though the contribution of Pak Poerba is then reduced to the introduction and notes to the translation, I hope my intention is not diminished by it. Back in 1969 there was a search going on to recover the translation of the Rāmāyaṇa-Kakawin into Bahasa Indonesia, done by Pak Poerba. Up to now I do not know the outcome. Then I met Professor Lokesh Chandra. He proposed that I do the translation of the RK into English. I got the vision as if I was asked to scale the Mandara mountain, but I did not know what made me answer 'yes', a positive 'yes'. It might be the thought of the loss of Pak Poerba's work. Thus, my dear readers, I reveal to you the reason of my decision to dedicate this work to the memory of Pak Poerba, the ardent lover of the Rāmāyaṇa Kakawin and the study of Old Javanese language and literature.

This re-edition of the Rāmāyaṇa-Kakawin, has its purpose, to place the study of the Rāmāyaṇa on a new plane.[1] In the past, because the text is

[1] I completely agree with Uhlenbeck's statement in his 'The languages of Java and

published in Javanese characters, access to it was limited to a selected few. Not one translation is complete, so that an overall picture of the Old Javanese Rāma-story has in fact never been portrayed. Besides, most of the translations are in the Dutch-language, again excluding those students of Rāmāyaṇa who are not conversant with the language. Experience teaches the present editor and translator, that translations, done bit by bit at a long stretch of period will produce a different result than one which is conducted continuously within a relatively short period. Translations of episodes or parts found in articles and the like give another different picture. They look like close-up photographic pictures, with clearer details for the prize of composition, relation between the parts etc.

An attempt to compare the translations in existence is found in the notes, but very briefly. More study is needed. Though from time to time references are made to the Bhaṭṭikāwya and the Rāmāyaṇa of Wālmīki, no attempt is made to compare them with the RK. The notes once and again also give glimpses of possible further studies in various fields.

In the Introduction an attempt is made to clarify the relation between the RK and other Old Javanese literary products, scantily and superficially remarked in the past. For too long a time, these signposts have been created without any endeavour being undertaken whether they lead to a green pasture land or to a ravine full of venomous dragons.

And while I rest on the top of the Mandara-mountain, glancing back at the beautiful sceneries below, breathing in the nice-scented breeze, I reflect the strains and tensions while climbing up. I recollect the moanings and grumblings which I cried out loud under the distress. I moaned because the road is so difficult, I grumbled vehemently, sometimes close to cursing, because the people before me had left a false clue or an unfinished map. Now that all these are over, I hardly can suppress a smile which tends to burst into a hearty laugh, when I think of the grumblings and harsh words which will be flung towards me also by people coming after me, following the path which is still very rough and a map which is far from being perfect. Ah, well, that is life, whoever sows will reap.

I turn my face from the pleasant views below and with growing confidence want to go ahead, but before me loom the peaks of the Windhya and the Himalayas, crushing away the feeling of pride and self-esteem. It is as if a cold drizzle has come down, bringing a sense of humbleness and a sense of

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Madura', p. 133, and work along the same lines.

'littleness', as so frequently expressed by Javanese *kawis* in the foregone past. I share their feelings now and in this situation, let me pay tribute to all students of Old Javanese language and literature before me for their guide-lines and sign-posts, without which the road would be much more rugged.

Turning to a smaller circle of people and institutions much concerned with my work on the Rāmāyaṇa Kakawin, let me express my heartfelt gratitude to Professor A.H. Johns, and through him The Australian National University for the opportunity and facilities given to me to proceed with the research. To Professor K.S. Sandhu and the Institute of Southeast Asian Studies in Singapore, I forward my thanks for the grant of research fellowship, which gave me the opportunity to work in Singapore, which surroundings and people proved to be much help in the translation of the Rāmāyaṇa Kakawin. I thank Professor Lokesh Chandra and the International Academy of Indian Culture for his full and undiminishing support from the start to the end of this project and the publication of the end result. I have enjoyed the warm hospitality and endless interesting discussions with Professor Slametmulyana during my stay in Singapore, for which I express my deepest gratitudes.

To Mrs N. van Setten Van der Meer, M.A., I extend my sincere indebtedness for her willingness to read through the translation and other parts and also for her invaluable suggestions of improvements. To all the librarians and libraries and members of staff, too many to be mentioned, I pronounce my great appreciation for their involvement in the enterprise. And last, may I be permitted to thank my wife, Dra Sriwoerjanti, for her part in the compiling of the bibliography and most of all for her patience, forbearance and leniency at times of separation and stress.

Canberra 1976.

INTRODUCTION

a. THE TEXT

For some time voices have been raised, mentioning that works of Professor Dr H. Kern need reviewing or overhauling, as they were already out of date. Actions followed, some hail them as positive improvements, some accept them rather sceptically; and others shrug their shoulders in disbelief.[1] In the case of the Rāmāyaṇa Kakawin, it is no exception. We may recall e.g. the controversy about the date, authorship, interpolated parts etc. There is one thing however, namely the text of the Rāmāyaṇa Kakawin, edited by H. Kern in 1900 A. D., that curiously goes against the rule.[2]

1. KERN'S TEXT

This text is published in Javanese characters, which is also different to other works of Kern, which even the Javanese or Old Javanese texts are already romanized. Perhaps this matter is the main reason, why this work is exempted from severe criticism. Those who can get access to it consist only of a selected few, and whoever works on an article or translation or something else, always turns to K's text, in most cases without any doubt whatsoever concerning the imperfections of the text-edition. In studying the fiery controversies, in many cases I discover that the reason lies in faulty reading of the parties concerned, as well as faulty reading on the part of the editor.[3] Without consulting the original mss. these faults are extremely difficult to detect, partly because the various readings in K's edition cannot offer any assistance, and another part because of *stilzwijgende verbeteringen* (tacit corrections).

Despite some flaws mentioned above, I choose to use K's text as the basis of the text-edition, because it is the most and well known text so far. However, deep down in my heart, it is because of my admiration to the 'Father' of the Study of Old Javanese language and literature. Concerning Kern's merits in the study of linguistics, culture and Old Javanese language and literature, his monumental *Verspreide Geschriften* can give undeniable evidence, whilst C. Snouck

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[1] See e.g. Uhlenbeck, *The Language of Java & Madura*, p. 134. Uhlenbeck and Teeuw, 'Over de interpretatie etc', *BKI*, 114, p. 210-237. A.H. Johns, 'On translating the Nāgarakṛtāgama', *Lingua*, 15, 1965.

[2] Further it will be denoted by K. which is the code for Kern as well as Kern's text.

[3] See the examples in the notes.

Hurgronje's eulogy gives proof of his colleague's and student's affection and adoration. See *BKI*.73, 1917. (See further principles of edition and spelling).

At last there are two items worth mentioning before we go further, namely about the incorrect numbers of stanzas in *sargas* VIII and XXI, in K's text-edition. In *sarga* VIII, stanza 135 is missing, that is the number of the stanza jumps from 134 to 136. I have the notion however, that K. might not have that stanza in the text he uses as the basis of his edition, but intends to include the stanza from other mss., e.g. cod. or. no. 2200, which he also uses. For one or another reason it seems that his intention never materializes. In *sarga* XXI, the number of stanza jumps from 92 to 98. In fact stanza no. 98 should be no. 93 and the number of the last stanza in this *sarga* should be 243 instead of 248. So in real terms the difference in the number of stanzas in K's edition and the present one is only one stanza, and that is the missing stanza 135 of *sarga* VIII. Other things, such as the re-arrangement of *sarga* XXVI. 25 and emendations will be dealt with in the sub-chapter principles of edition and spelling.

2. OTHER MANUSCRIPTS

To establish the text, besides Kern's, I use 8 other mss. in microfilms and microfiches. They are cod. or. nos. 2200 (A); 2202 (B); 4436 (C); 4438 (D); 2201 (E); 4444 (F); 3881 (G) and 1790 (H).

The description of these mss. can be found in Pigeaud's book, titled *Literature of Java*, vol. I, p. 177-8 (nos. 30001-4), Vreede's *Catalogus v/d Javaansche en Madoereesche handschriften*, pp. 6, 389 and 390, and Juynboll's *Supplements op de catalogus van de Javaansche en Madoereesche handschriften der Leidsche Universiteits* Bibliotheek, vol. I, pp. 119-121.

However, the descriptions in the catalogues mentioned are so brief, and there are important discrepancies which are found by reading the mss. more closely, so that I find it necessary to forward my own.

Cod. or. no. 2200 (*A*). It consists of 6 reels of microfilms of different length. At several places the film is so dark that the letters are hardly visible, e.g. reel 6, *lontar* nos. 47, 57, 62, and 68. The Balinese translation is literal and seems to serve as a guide for students of the Old Javanese language. This is apparent, because the Balinese words, written above or below the Old Javanese text, are aligned with the corresponding Old Javanese words, and marked by dotted lines which in reels 3, 5 and 6 disappear. Perhaps the copyist considers the student to be already advanced in his knowledge, so that the dotted lines are no longer needed. The Balinese script is beautiful and clear.

Reel 1 consists of 206 palm-leaves, one page has only one line. It contains the text from *sarga* I.1a to VI.91b.

Reel 2 consists of 88 palm-leaves, containing *sarga* VI.91b to VII.48a.

Reel 3 is marked as cod. or. 2202^II, but in fact it is cod. or. 2200, reel 3. It consists of 136 palm-leaves, containing *sarga* VII.48a to IX.73d.

Reel 4 is marked as cod. or. 2200^III, and consists of 219 palm-leaves, containing *sarga* IX.74a to XV.55c.

Reel 5 begins with *lontar* no 41 and ends up with no 110, containing *sarga* XV.55c to XVII.1a.

Reel 6 consists of only 70 palm-leaves, numbered from 1-70, and contains *sarga* XVIII.1a to XX.49.d.

Cod. or. no. 2202 (*B*). This is a complete ms. of the RK, and consists of 2 reels. The Balinese script is beautiful and clear, each lontar has 4 lines. There is no Balinese translation. It is dated 1716 Śaka.

Reel 1 consists of 212 palm-leaves, containing *sarga* I.1a to XXII.53c.

Reel 2 starts with p. 326 and ends up with p. 418, containing *sarga* XXII. 53c to XXVI.52d.

Cod. or. no. 4436 (*C*). This is also a complete ms. of the RK, likewise are mss. cod. or. nos 4438 (D) 2201 (E) below. The ms. is written in Balinese script on folio-size paper, consisting of 569 pages, with an average of 30 lines on each page. The script is not beautiful, but clear and easy to read. There are already notes on the margins, but no Balinese translation. The date is 1729 Śaka.

Cod. or. no. 4438 (*D*). This ms. forms the basis of Juynboll's Kawi-Balinese glossarium on the Rāmāyaṇa Kakawin which might explain the existence of the notes on the margins. It consists of 2 volumes, and is written in beautiful and clear Balinese script. Volume 1 is of 684 pages, and volume 2 of 272 pages folio. Each page has an average of 25 lines in volume 1, and 21 lines in volume 2. There is an interlinear Balinese translation. It dates from 1753 Śaka.

Cod. or. no. 2201 (*E*). It consists of 126 palm-leaves, but the Rāmāyaṇa text ends on page 124. It is written in Balinese script, beautiful and neat, but rather small, and on one side only. There are 4 lines on each page. There is no Balinese translation. The colophon is rather long, and is written in Karangasem in the year 1729 Śaka.

Cod. or. no. 4444 (*F*). This ms., written on folio-size paper, is rather dirty and therefore not easy to read, though the script is beautiful. Each page has an average of 26 lines and there is an interlinear Balinese translation. The text contains *sarga* XXIII.66a to the end of the story. The colophon is compact and mentions the year 1750 Śaka.

Cod. or. no. 3881 (*G*). This ms. is written on folio-size paper, around 60 pages, but there are other stories besides the Rāmāyaṇa in it. Each page has only 26 lines. The Balinese script is clear and easy to read. It contains the Rāmāyaṇa text *sarga* III.52a to III.85d; *sarga* XXII.50a to XXII.53d; and *sarga* XXIV.43a to XXIV.127c. I suspect it as originating from one's preparation to go to a *mabasan* meeting. The other part contains texts derived from the Sumanasantaka, Smaradahana etc.

Cod. or. no. 1790 (*H*). This ms. is copied at Surakarta in the year 1790 Śaka. It is written in what is called *kaḍaton*-script on folio-size paper, of around 736 pages. Each page has 15 to 16 lines. The punctuation is confusing and irregular. The text is also not clear. The order of the last stanzas is erratic, namely *sarga* XXVI.49 is followed by stanzas 52, 51 and 50.

3. PRINCIPLES OF EDITION AND SPELLING

I use the same principles of edition as those stated in my former books Sutasoma[1] and Līlaracana Rāmāyaṇa[2], save from the fact that this time, I place metre before grammar, e.g. if a long vowel is needed according to grammar, but the metre needs a *laghu*, then the *laghu* prevails, such as II.26a. *Tāṭaka*. According to the correct spelling the last *a* should be an *ā*. It is the same with X.67b *Janakasuta*. See also e.g. note on XVIII.3d. Sometimes there is no need for a long vowel, because the syllable is by position already *guru*, but the text nevertheless has a long vowel, yet I do not wipe it off.

My consideration is that the rules of *guru* by position might already be forgotten by the present generation of users/readers of the Rāmāyaṇa Kakawin Examples are e.g. II.27d *mattāṅ*. The last long *ā* is not necessary. II.49b *mahyūn sira*......The *ū* in *mahyūn* is not necessary.

The opposite case is also true. Many times, according to grammar a syllable should be spelled with a short vowel, but the metre needs a *guru*, so the short vowel becomes a long one. This type of thing is e.g. frequently found

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[1] *Sutasoma,* New Delhi, 1975.

[2] *Līlaracana Rāmāyaṇa*, Yogyakarta, 1973.

in personal names. So we might see Hanūmān spelt as Hanuman, Hanūman; Bālī as Bāli, Sugriwa as Sugrīwa etc. The spelling of the Old Javanese language used in this edition is the ordinary one.

In brief the symbols not in agreement with the old system are as follows :

é stands for e

è stands for e

4. SARGA XXVI.25

Stanza 25 of *sarga* XXVI is a remarkable one. The common rule of a stanza is that it consists of four lines, and that each line consists of the same number of syllables and constructed on the same metric pattern (short *laghu*, long *guru* syllables). There are some exceptions which I do not discuss further here, except the one in relation with the stanza in question. The metre of *sarga* XXVI.25 belongs to the category of daṇḍaka metres. There are other 11 stanzas of this metre found in the RK, besides this one.

According to Zoetmulder,[1] the stanzas in the daṇḍaka metre can hardly be called a stanza any longer. I quote in toto: After an initial 6 short syllables, there follows a series of anapaests (l-l-g) or amphimacers (g-l-g), and this again is repeated four times :

1-1-1/1-1-1/n (g-1-g)] —4x.

The *n* varies according to the particular type of daṇḍaka, and may even represent a number of over 40.

What is remarkable about the stanza in discussion is the fact, that it defies every rule set up above, because according to Kern's edition it comprises only of 1 endless line, so that Zoetmulder does not recognize it as a stanza,[2] confirming his notion quoted above. In my view, there should be something wrong with the text of Kern, which originates from the text he uses as a basis for his edition. I begin counting the metre with the 75 × [-g-l-g-] formula, but to no avail. Then I work with a different principle. I divide the whole lot into four parts, based on its content, as logically the stanza should consist of four lines.[3] Promptly I obtain a good start, because the line ends up with the

[1] The heedful reader is recommended to read the chapter on Old Javanese verse technique, in *Kalangwan*, p. 101-25 and Appendix III, on p. 451-472. Concerning the daṇḍaka metre, it is found on p. 469. The above quotation is on p. 104. *l* stands for *laghu* and *g* stands for *guru*.

[2] *Ibid.*, p. 469.

[3] See e.g. Uhlenbeck : 'De interpretatie van de Oud javaanse Rāmāyaṇa-Kakawin' p. 197.

part in which the *banda* Baṇḍira begins with his speech. The other three lines prove to be the address of Baṇḍira, and the division into the three other lines goes as simple as the egg of Colombus. Each line turns out to consist of 360 syllables, with some imperfections in the arrangement of the *guru* and *laghu* here and there, which is not only found in this particular metre. I even believe that the stanzas in Daṇḍaka metre seem to be better preserved than some other stanzas in relatively simpler metres. With the formula stated above, I am then in the position to make use of the various readings to reconstruct the *guru-laghu* as best as possible. The result seems promising and proves to help considerably in the translation. It becomes clear to me that the arrangement of the metre has some logical relationship with the units of phrases and I believe that if it is accompanied by the *gamelan*-orchestra, it will become more evident. This kind of thing happened to me also, when I read some parts of the Serat Cenṭini in Surakarta. After repeatedly reading it in *tĕmbaṅ* (song), I still could not grasp the meaning. Then I had the idea to read it while someone is playing the tune on the *gĕndèr*. The problem was solved.[1]

In closing this matter I would like to express my belief that there should be a connection between the *daṇḍaka*-metre with the *suluk* or *janturan* in the *wayaṅ*-play. In contents there seems to be a close relation between the stanzas used to be composed in the *daṇḍaka*-metre and the parts in the *wayaṅ*-play, known as the *suluk* or *janturan ada-ada*. See as example below : *Will gora-goḍa magalak raṅgah siyuṅ nya miṅis, maṅĕrik maṅkrak kruraya, misésa riṅ lawan.*[2] And another one : *Punapa pratandanė paṅaribawa, bumi gonjaṅ-ganjiṅ, sumodra mawalikan, wukir cancala, grahana surya-candra, pancawora sinḍuṅ-riwut, jawah dĕrĕs salah maṅsa, katon otĕr saisiniṅ jagat, tĕmah gara-gara.*[3]

5. EMENDATIONS

Before, I have remarked that 'stilzwijgende verbeteringen' might create a havoc for later translators, who want to re-examine the original reading of the text. Therefore as best as possible I adhere to the notion to note every emendation I make, especially those which do not occur in the other mss. I use. If necessary I add a note to account for the emendation.[4] Besides, the original readings of the mss. can be straight away consulted in a glance, because it is

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[1] *Ibid.*, p. 204-5. The heedful reader may try for example Serat Cenṭini, VIII, p. 212, pupuh 279, 32-38. See S. Santoso, *K.G.P.H. Hadiwidjojo, Maharsitama, 11 windu, 1906 A.J.* p. 8.

[2] *Rabinipun Radèn Surjatmadja*, p. 50.

[3] *Ibid.*, p. 36.

placed directly under the stanzas of the Old Javanese text. The code of my reading which deviates from the mss. is S which stands for Santoso.

Fundamentally I am not very keen in making emendations. If the text is clearly legible, all mss. I use agree in the reading, though the meaning is obscure, in many cases I retain the reading of the text, with the exception of those cases which I have sufficient support for the emendation, due to meaning or other sources, such as the translations of the Rāmāyaṇa of Wālmīki and the Bhaṭṭikāwya. Normally wherever I retain the reading of the text, my suggestion of emendation is expounded in the notes, e.g. 1. XV.37b *apan tan durbbalā* etc.

This particular phrase is very hard to understand, if the word *tan* is understood as to mean *not*. So I propose to read it *yan*. Other suggestions can be seen in the note. 2. XXIII.71c *waruga*. K's reading of this word is *waruṇa*, J seems to read *waruga* also. But the meaning of both readings is uncertain. So I propose to read it *waraga* which means name of a place probably in the temple compound, based on M.W. p. 922. But the present text has *waruga* yet. As examples for the latter case I can forward as follows :

1. IV.15b *wanawāsakātithi ya*

K's reading is *waṅ anata katithī ya*. Because he cannot comprehend this phrase, he does not translate it and combines stanza 14 and 15 in the translation. The readings of the other mss. can be consulted in the text.

2. IV.40b *adhawātah*

The reading of all the mss. including K's is *athawātah*, which creates misconception and untenable translation. See further note.

3. XXIV.95b *saṅ Guṇa.*

Kern's reading is *sagaṇa*. The reading of *Guṇa* I base on mss. BCDEF, while that of the word *saṅ* is based on metric causa. See note.

4. XXV.50a *taṅ [w]ay.*

Because of the metre, the poet is forced to spell it *taṅay* or *taṅe*. As the meaning becomes obscured due to the spelling, the translations of J and CH are based on a guess. My reading is not supported by the mss., only by logic. I place the *w* between square brackets to make the meaning clear, while not spoiling the metre. One or two emendations might not be given any explanations or acknowledgements in the notes, if I am in the opinion that they are obvious or duely justified by the various readings, e.g.

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[4] I hope with this cautious stance I could satisfy the need of other fellow students. See e.g. Teeuw and Uhlenbeck, 'Over the interpretatie etc.', p. 217. It is interesting to note whether my emendations will be justified by another text-edition of the RK based on 34 original mss., prepared by Dr Soebadio in Jakarta. See Uhlenbeek, 'De interpretatie etc.', p. 201.

(a) *sarga* IV.33c *hiyunya* instead of *hayu nya* of the mss. My reading makes more sense than those of the mss., and the difference is only a *i*- mark, which is very easily overlooked by a copyist.
(b) *sarga* VII.41a *tak para* instead of *tat para.* My emendation from *tat* into *tak* is based on grammar.
(c) *sarga* VII.160a *pinipis* instead of *pinĕpĕs.* The meaning *pinipis* is *to be ground*, whilst *pinĕpĕs* is *to be broken.* The first is appropriate to the context, and the difference in writing of a *i*- mark and *e*- mark is indeed slight in Balinese or Javanese scripts.
(d) *sarga* XXI.10c *rāmā* instead of *rāma.* My reading is supported by grammar as well as metre.
(e) *sarga* XXIII.70d *tar* instead of *tatar* of K and *taṅ* of BCDEF. The metre is the support of my reading here.

b. PRINCIPLES OF TRANSLATION

There is already very much written on the principles of translation in general or translation of Old Javanese texts or in particular about the translation of the Rāmāyaṇa Kakawin. Suffice to say that some of the principles of Nida and Taber[1] are taken into account by the present author. Most of the guidelines of Teeuw and Uhlenbeck[2] are made use too, whilst Uhlenbeck's notions upon the interpretation of the RK[3], especially his remarks on the last part of his paper are wholeheartedly adapted. Last but not least I should mention the principles taken by Johns[4] in his article titled 'On translating the Nāgarakṛtāgama'.

Before going further with other principles which the present author set out by experience, it would be illuminating to see the experiences obtained by previous translators as can be extracted from their work.

It can be said that so far, nobody has completely translated the Rāmāyaṇa Kakawin in any other language. Kern, the first editor of the text has only completed six *sargas.* Juynboll, who took charge henceforth has omitted parts he and others regard as interpolations. A.C. Hooykaas so far has complemented the translation of the parts left behind, though still bristling with question

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[1] E.A. Nida and C.R. Taber, *The Theory and Practice of Translation,* chapter II, p. 12-32.

[2] A. Teeuw en E.M. Uhlenbeck, 'Over de interpretatie van de Nāgarakṛtāgama', p. 212-9.

[3] E.M. Uhlenbeck, 'Over de interpretatie van de Oud-Javaansche Rāmāyana Kakawin', p. 195-213, esp. p. 213.

[4] A.H. Johns, 'On translating the Nāgarakṛtāgama', *Lingua*, 15, 1965.

marks, gaps and lacunae. Other students, including the present author, have occasionally translated parts of the *kakawin* as needed in articles.[1]

Studying the ways of translation and approaches of these predecessors, the present author has obtained the idea, to leave all the existing translations behind and start the hard way anew in order to produce a translation free from the influences of others, that may lead to confirming misconception of others. This does not imply that my translation will be free from faults and flaws, but at least if there are mistakes, then let them be new ones, so that others may learn from them. Besides it may give response to Teeuw's and Uhlenbecks idea that one text be studied by as many people in the field as possible. Teeuw and Uhlenbeck have used the word *vakmensen* which I would like to render with *experts* or *specialists*, perhaps with disqualifying myself. And let it not be misunderstood, that my idea does not originate from presumptuous conception. It is only because there have been a tremendous advance in the study of Old Javanese language and literature and culture of Indonesia since Kern's period, that I feel to be in a better position than my predecessors. It seems to contradict Teeuw's views, but in fact it is not, and I say these words in earnest, as a person who has stayed in this field for more than a quarter of a century at a stretch.

I feel I have to explain further about my findings about the problem concerned. As I have hinted before, all my predecessors in the translation of the RK have not done it completely and only one of them has ever edited the text, namely Kern. Kern had the advantage of reading the original mss. at least a couple of times each, while Juynboll for instance, though he might use original mss. for the compilation of his 'glossarium', the effect of it is different than on Kern. Editing a text gives more insight and understanding of the text. It gives the editor an opportunity to live in the situations related in the *kakawin* in a more intense degree than a translator who does not edit the text. One must realize that even a transcription from Balinese script into Javanese script has brought along the interpretation of the text by the transcriptor. His way of dividing the words into phrases for instance might lead into a dazzling translation by a translator sometimes after the transcription has been completed.

[1] e.g. 1. W. Aichele: 'Oudjavaansche Bijdragen tot de Geschiedenis van den Wenschboom' in *Djawa* 8, 1928.
2. Poerbatjaraka: 'Het Oudjavaansche Rāmāyaṇa, in *TBG* 72, 1932.
3. S. Santoso: 'The Samāya of Bharaḍah and Kuturan', in *Indonesia* 17, 1974.
4. K. Wulff: 'Die Fahrt Rāma's and Laksmana's nach der Einsiedelei Wiçvāmitras', *F.K.I.* II. 1929, and others which can be consulted in the bibliography.

This is the more evident at corrupt parts of the text. The same situation arises when a translator has one or more older translations of the same text he wants to work on. The instant he is in that situation, he is not free anymore. He is led or if not, tightly bound by the interpretations of the text by his predecessors. This is e.g. felt by Poerbatjaraka when he says: '*Daar in de overigens prijzenswaardige vertaling van Dr Juynboll het een en ander niet goed tot zijn recht komt, zij het mij veroorloofd, dit stuk in vertaling aan te bieden, met behoud zoveel mogelijk van Dr Juynboll's woorden.*'[1]

The last part of the sentence gives clear indication, how Poerbatjaraka is much obliged to follow Juynboll's ideas. There might be, that mutual regard restricts these two scholars to do their work independently from each other, free from fear of offending the other, because Juynboll includes the translation of Poerbatjaraka without any reserve.[2] It appears to me, that Hooykaas' way of translation is in one way or the other also influenced by Juynboll's, only by the fact that he consults Juynboll's translation before or while making his own. When I translated anew the Calon-Arang and the Nirarthaprakreta which are mentioned in the preface, beforehand I had the intention to leave Poerbatjaraka's translation and solely be guided by the Old Javanese text, with the result that my translation sometimes differs very much with that of Poerbatjaraka. My feeling however, at that time was that the Bahasa Indonesia which is of one family with the Old Javanese language was the main reason, but in reality there were many more. I believe therefore, that Teeuw's principle which reads: *b.v. door vergelijking van oudere vertalingen* (e.g. by comparison of older translations) should be expounded further, that this process should be performed after one's own translation is completed. In this way the latest translator/interpreter can have a dialogue with his predecessors on equal terms. If differences cannot be reconciled, he can maintain his stance, and judgement can be left to others, contemporaries as well as of later generations.

There is another handicap that forms a severe disadvantage to Juynboll, namely the length of time he worked on his translation. He translated the RK from the year 1922 till 1936, almost fifteen years. Besides, it could be imagined that he did other jobs as well. Therefore, Juynboll seemed to forget minor details in his translations of the earlier chapters. This handicap is also felt in Hooykaas' translations, because he is too concerned with only those parts he is interested in. On the other hand occasional translators can give a more vivid

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[1] *TBG* 72, 1932, p. 162.

[2] See *BKI* 92, 1935, p. 130-1. Including translations of others might create problems too, as it might contradict other parts without one's knowledge.

picture of one or two parts, in my opinion, as the result of deeper and specialized study. But then it is not always wise to include such translations in toto into a translation with a wider scope without due consideration. As in photography, the contrast might be disturbing. Also the angle, lighting and expertise of the photographer might add to the incompatibility of the picture with the other parts.

I have spent four months on the translation of the RK, seven days a week, ten to 12 hours a day. An average of 2 stanzas an hour. It was hard work, but I still feel that comparing the translations is more gruesome and nerve-wrecking. I think, it will be apparent in the notes, and I thank God, that I have decided to do the comparison after the translation. Otherwise I might lose the courage altogether.

Now that I come to the problem of mood, or feeling that overcomes a translator, I may as well start opening the discussion on the problem. I am aware that I will solicit the wrath of other scholars in the field, if I admit, that I give also free reign to my feelings (?) as well as to my brain (reasoning faculty) in solving the problems of translating the RK. However I see no use of hiding it or covering it up with soothing words, because I observe that others are also not free from it, while working on any project or on the RK in particular.

I find very true the words of E.E. Wood who says: 'One of the most important things to which my attention was directed in the course of my Oriental studies was the fact that every idea is accompanied by feeling. .....'[1] This is an expression of a professor of Sanskrit for more than ten years and it seems to me that he is also an adapt *yogin*.

Swami Sivananda once says: 'Feeling always accompanies thinking. You cannot separate thinking from feeling. They are like fire and heat.'[2]

Swami Sivananda was educated and graduated as a physician, but left his profession to become a spiritual leader of the Vedanta sect. He set up the Yoga-Vedanta Forest Academy in 1948 whose aim is the dissemination of spiritual knowledge and training of people in Yoga and Vedanta.

If Poerbatjaraka says in Javanese '*Sajeg kula gesaṅ dèrèṅ naté maos serat Jawi iṅkaṅ saénipun bab basa, rereṅgan lsp. kados serat Rāmāyaṇa* (As long as I live, I have never read a Javanese work as beautiful as the Rāmāyaṇa in regard of its language, embellishment etc.),'[3] I believe he is expressing his feelings. And if

[1] Ernest E. Wood, *The Glorious Presence, a study of the Vedanta Philosophy and its relation to modern thought. Including a new translation of Shankara's Ode to the South-Facing Form*, p. 58.

[2] *Sure ways for success in Life and God Realisation*, p. 33.

[3] *Kapustakan Djawi*, p. 4.

Uhlenbeck in his latest article states,[1] that: *'Voor mij bestaat er in ieder geval nog een andere reden nl. de overtuiging dat wij hier te maken hebben met een literair kunstwerk van de eerste orde. Ik moet direct bekennen, dat ik dit op geen enkele wijze wetenschappelijk kan bewijzen, hoewel ik van de juistheid van dit waarderingsoordeel door de jaren heen steeds meer overtuigd ben geraakt cn mij in dit opzicht gesterkt weet doordat ik onlangs vernam dat Poerbatjaraka dit oordeel blijkbaar geheel deelde.'*

I have printed above Poerbatjaraka's words, which Uhlenbeck refers to, and if he cannot explain his conviction in a scientific way, I can only conclude that he expresses his feelings. There are more passages in Uhlenbeck's article which can be shown as an expression of his feelings about the Rāmāyaṇa Kakawin, but the quotation above may suffice. In relation to the translations of the RK by Kern and Juynboll, Uhlenbeck states that they are inadequate in the sense that the reader of today cannot get the impression about the great literary value of the work.[2] Uhlenbeck might have the same thing in his mind as Poerbatjaraka again when he wrote those lines. Poerbatjaraka says: '...*taksik kaṭah iṅkaṅ pretalan punapa wontenipun tembuṅ; raosipun kerep boten kecepeṅ*. (in many cases the translation is just a literary translation, the real meaning is very often lost).'[3] As seen I render Poerbatjaraka's word *raosipun* (*rasa-nė-ṅoko*) with *the real meaning, the significance of the word/ phrase/ sentence.* The word *raos* or *rasa* in Javanese however means also *feeling, taste* etc. Now, many times I ponder upon this question. How could one reach the *rasa* (real meaning) without using the *rasa* (inner feeling). It must also be recognised, that it is not always necessary to take refuge into the realm of feelings fortunately. In a lot of cases one can rely on his intellect and right thinking and reasoning, but if all these fail to solve the problem, then *rasa* has to be given the chance to make an attempt on it. Perhaps I should describe the process a bit further, though I am not convinced, whether it will sound convincing.

If I come across a word or phrase whose meaning is not clear, usually and automatically my hand reaehes to a dictionary. If dictionaries and other resources including background knowledge such as history, culture, custom, legends, myths etc. cannot help, then I feel that reason has failed. Then I will let loose the *rasa*. Reason is disengaged, and in meditation of the word, phrase or sentence, the *rasa* probes into the problem. The feeling is, as if the *rasa* sinks into subconsciousness, *cit* according to the Vedantins. I mean to find the origin of

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[1] 'De interpretatie van de Oud-Javaanse Rāmāyaṇa', *BKI* 131, 2+3 afl., 1975, p. 210.

[2] *BKI* 131, p. 202.

[3] *Kapustakan Djawi*, p. 4

the meaning of the compound *cita-rasa* in Bahasa Indonesia, that is the mental process that takes place in the subconscious, which then produces a feeling of happiness (*suka-cita*) or sorrow (*duka-cita*). To return to the matter concerned, when the key to the problem is found, usually reason will be re-engaged. It will usually respond accordingly, bringing about the solution of the problem. So I feel, that the engagement of *rasa* is in fact only another facet of the thinking process, since it passes through the state of meditation or contemplation, which many people regard as a state of deep thinking. Yet I feel, that the use of the word *think* is not suitable, because the process of reasoning is absent, and everything seems to flow to the surface, when the situation is appropriate. The question here is how to create the appropriate situation in the state of meditation. This explains why I still use the word 'usually' and not 'always', and the root lies in the fact, that I am not good in meditation. Therefore I emphasize that more study is needed, and why I show the way to reach *rasa* (significance of s.t.) by engaging *rasa* (a mental process, different from the working of reason). Like a policeman who wants to trace a thief, imagine himself to be in the situation of the thief, likewise the researcher when he works on a literary product of a *yogin*, as the writer of the Rāmāyaṇa Kakawin might be. See further *authorship*.

C. DATE, AUTHORSHIP, COMPOSITION

1. Date.

The common view on the date of the Rāmāyaṇa Kakawin at present is that it was written at the period of King Balituṅ's reign (898-930 A. D.), ending the controversy existing for more than half a century[1]. However, the present author is not entirely satisfied with it, because the scholars concerned overlook one thing, that is the fact that the Rāmāyaṇa Kakawin is a product of continuous reshaping and remodelling.

In my paper presented at the International Seminar on the Rāmāyaṇa, in December 1975, in New Delhi[2], I argued that the main story and material of the Rāmāyaṇa Kakawin might already be very popular throughout the kingdom of Balituṅ, which means in Central as well as East Jawa. Further I advance the possibility that Stutterheim, who has the notion that the Rāmāyaṇa Kakawin might be written in East Java, might get that impression from

[1] See Zoetmulder's hypothesis of the absence in the RK of words like *laṅê, lĕṅêṅ* and also the absence of the *maṅgala*, regarded as characteristic of Old Javanese kakawins of the East Javanese period. *Kalangwan*, p. 231-2.

[2] 'The Oldjavanese Rāmāyaṇa, its composer and composition'.

parts of the Rāmāyaṇa which are products of the reshaping and remodelling process. With this I do not mean that I want to defend the interpolation theory of Kern, Juynboll and Poerbatjaraka. C. Hooykaas in his studies of the Rāmāyaṇa Kakawin is so ardent in opposing it, in exposing its incorrectness, so that he does not pay proper attention to Berg's statement about the reshaping and remodelling of the *kakawin*. Observing this process has also happened with the Rāmāyaṇa of Wālmīki in India, I am in the opinion that it is very likely that the same has taken place concerning the Rāmāyaṇa Kakawin. See further about it in *composition*.

In my paper mentioned before, I have shown, that the *Bhaṭṭikāwya* had been followed by the Javanese author right to the end, in disagreement with Hooykaas' findings who says that the parts comparible go only up to *sarga* XVII, and that from here on the Javanese writer had gone his own way. This view has enjoyed wide acceptance, included Zoetmulder[1] and Uhlenbeck[2]. When I met Bulcke at the Seminar in New Delhi, he stated that he fully agreed with me, because he has the same findings. The fact that this matter had been overlooked by Hooykaas only highlights the significance of the reshaping and remodelling process. It appears to me that this process went on till the late years of Majapahit. Since arguments based on language, style, metre etc. has been scrutinized before, I will base mine on some facts found in the text, namely the relation of the RK with the Nītiśāstra and Nāgarakṛtāgama and the information in the RK concerning the Pañji story and the Kuṭāramānawa.

(A) RK-NITISASTRA-NAGARAKRTAGAMA

The relationship between the Rāmāyaṇa Kakawin and the Nītiśāstra[3] has been mentioned once and again[4], but how close the relationship was, has never been examined. Zoetmulder notes that *sarga* III.53-85, is practically a *nītiśāstra*, likewise *sarga* XIII.39-97 which gives a lengthy exposition on *arthaśāstra* and *nītiśāstra*. For the instruction of Rāma to Wibhīṣaṇa, commonly known as the Aṣṭabrata, Zoetmulder calls it instructions on *nīti*. On all these places Zoetmulder spells *nītiśāstra* with a small *n*, signifying that he means the literature of that particular genre. Then we meet with a note on one of this word, which refers to p. 166 in which the Nītiśāstra is dealt with. Does this mean that in fact he has some notions about the relation of the Rāmāyaṇa Kakawin and the

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[1] *Kalangwan*, p. 228.

[2] *BKI*, 131, 1975, p. 199.

[3] I mean here the Old Javanese Nītiśāstra as published by Poerbatjaraka as vol. 4 of the Bibliotheca Javanica.

[4] Zoetmulder, *Kalangwan*, p. 166, and pp. 218, 223, 225. See also C. Hooykaas, 'The Old Javanese Rāmāyaṇa, an exemplary kakawin...', p. 31-3.

Nītiśāstra in Old Javanese mentioned above?

I have extended this observation to the Nāgarakṛtāgama, because primarily the three texts contain common ideas. Secondly the Nāgarakṛtāgama and the Nītiśāstra might be of the same age. The Nāgarakṛtāgama was written around 1365 AD, whilst according to Poerbatjaraka the Nītiśāstra must originate at approximately the same time as the Nirarthaprakṛta, that is around the last years of Majapahit.

The examples quoted below will show the extents of the relation between the three.

RK III.77:

> *gunuṅ ya ta paḍanta bhūpati ikaṅ prajāṅkĕn dukut,*
> *patūti guṇa-doṣa niṅ[ṅ] ulah ikā mataṅ nyān suka,*
> *ikaṅ prawara pora wargga wanatulya yāṅkĕn [n] alas,*
> *kitĕkana ta siṅha rākṣaka dumèh nya śobhaṅ katon.*

(The king is like the mountain, his people grass. Response to all their good and bad deeds for their own welfare. The people, high and low, are like a forest, you are the lion, guarding over it, that it looks beautiful).

Nītiśāstra I.10:[1]

> *Siṅha rakṣaka niṅ halas, halas ikāṅraksèṅ harī nityaśa,*
> *siṅha mwaṅ wana tan patut paḍa wirodhāṅdoh tikaṅ kèsarī,*
> *rug brāṣṭa ṅ wana dè nikaṅ jana tinor wrekṣa nya śīrṇāpaḍaṅ,*
> *stṅhāṅhèt ri juraṅ nikaṅ tĕgal ayū n sampun dinon durbala.*

(The lion is the guard of the forest, [on the other hand] the forest protects the lion all the time. [Then] they are angry at each other and do not live in harmony. The lion leaves. The forest is destroyed by the people who cut the trees down to clear the wood. The lion which has hidden himself in a ravine between cultivated fields, is attacked by the people and has found his terrible fate).

Nāgarakṛtāgama LXXIX.2:[2]

> *āpan ikaṅ pura lèn swawiṣaya siṅhā lawan gahana,*
> *yan rusaka ṅ thani milwaṅ akuraṅ upajiwa tikaṅ nāgara,*
> *yan taya bhrĕtya katon wayanīka para nūṣa tekāṅrĕwĕkā,*
> *ètu nikān paḍa rakṣan apagĕha kalih phala niṅ mawuwus.*

(Because the city and the rural areas are like the lion and the forest. If the people are in trouble, the livelihood of the city will be affected as it becomes less. If the population is small, the weakness of the state is obvious, and other

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[1] The text is derived from P's edition. Spelling and translation however are mine.

[2] The text is derived from Pigeaud's edition. The spelling and translation however are mine.

nations will come to invade. Therefore strive for the well-being of both of them as the result of this meeting (consultation)).[1]

We can see in the example above how the *nīti* in the Nītiśāstra is used by Rāma and Hayam Wuruk to give guidance to their subordinates.

Further I will give another example to show the relation between two texts, that is between Nītiśāstra and RK, and between RK and Nāgarakrĕtāgama.

Nītiśāstra III.2:

surud nikanaṅ artha riṅ grĕha hilaṅ nya tan hana winawa nya yan pĕjah,
ikaṅ maṇidara swa-wandu surud iṅ pamasaran umulih paḍānaṅis,
gawé hala hajĕṅ manuntun aṅiriṅ manuduhakĕn ulah tĕkĕṅ tĕkan,
kaliṅan ika riṅ dadi wwaṅ i seḍĕṅ hurip aṅulaha dharma sādhana.

(When one dies, he leaves all his wealth behind (at home), nothing can be brought along. The rosary-bearers (the priests) and relatives go along to the grave and then return home weeping. Bad and good conducts lead and accompany [the soul of the dead] along its way to the destination. Therefore people while alive should strive to do good deeds as a means [to attain Bliss]).

RK XXIV.70-71:[2]

Ikaṅ wibhawa tan wawékān pati,
hana nya sakareṅ humèrhèr ṅ hurip,
pĕjah pwa kita duṣṭa mantun [n] ikā,
guṇanta ginĕgĕnta yānūtakĕn.

Ya rākṣaka rikaṅ hawan durggama,
parahwa nikanaṅ paratran paran,
suluh salawah iṅ jagat tan padĕm,
ya maṅdunuṅakĕn ṅ kamokṣan tĕmĕn.

(You do not take along power when you die. It serves you while you are alive, but once you are dead, power sneakily leaves you, but your good deeds go along, you can keep them. They will protect you at dangerous spots. They will become your boat to cross the sea of death, the torch in the world that is never extinct. They will verily lead you to heavenly Bliss).

We can see the examples so far that theme and words/phrases employed are the same, so that safely we can see the close relationship between them. Let's now look into the relationship between the RK and the Nāgarakrĕtāgama.

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[1] This is part of the speech of King Hayam Wuruk at the royal assembly, where representatives of the rural areas and other districts are present.

[2] This is part of the instruction of Rāma to Wibhīṣaṇa, known as the Aṣṭabrata. See also *Nirarthaprakrĕta* III.1.

RK III.70:[1]

> *Nihan ta gawayanta nitya manĕmit prajā maṇḍala*
> *wihāra pahayunta parhyanan umah baṭārāmĕrĕn,*
> *hawan patani pañcuran talaga sètu tambak taman,*
> *pĕkĕn wwatan asin sakahyuna nikan orajā yad-gawé.*

(These matters [I will tell] you should always be done, namely protecting the people and the kingdom. You should look after monasteries, holy domains, and temples. Roads, rest-benches, waterspouts, ponds, dams, dykes, gardens, markets, bridges, which are requested by the people should be built).

Nāgarakrĕtāgama LXXXVIII.2:[2]

> *ṅkān pawuwus nareśwara ri Wĕṅkĕr ojar i parāndyanādi wadana,*
> *é kita*[3] *haywa tan tuhu susatya baktyasih aniwyanātha ri haji,*
> *sthitya kitèṅ*[4] *kawéśyan asiṅāṅdané*[5] *hajeṅanin pradéśa ya gĕṅĕn,*
> *sètu damarggā wanḍira grĕhādi salwir ikanaṅ sukīrtti pahayun.*

(Then the king of Wĕṅker took his turn to speak to the nobilities and officials etc :

'Ei, all of you, do not be untruthful, be very loyal and devoted in the service of the king and state. Always take care of the people (*waiśyas*), do your best in improving the state of the rural areas; dams, dykes, roads, banyan-trees, rest-houses and other institutions for the welfare [of the people] should be looked after).

The first part of the stanza in the Nāg. does not correspond with the first part of the stanza in the RK, but we can see that this too is implemented by the kings and vazals of Majapahit, e.g. in canto LXXXII there is mentioned about the king and other minor kings founding temples etc. There are still many parts of the three texts which can be compared, but which does not belong to the scope of this introduction. It is suffice for this time to show the extent of relationship between them.

(b) PANJI AND KUTARAMANAWA

There are still two items that I would like to put forward here, as already being touched before, namely the information of the reading of Pañji and the

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[1] This is part of the instruction of Rāma to Bharata.

[2] This is part of the speech of the king of Weṅker at the Royal Assembly mentioned before.

[3] The text reads *kitha.*

[4] The text reads *kithèṅ.*

[5] The text reads *i siṅ* etc.

existence of the Kuṭāramānawa-book.

Sarga XXV.85 relates that in order to console Sītā who is depressed by her worries about Rāma, the girls in the service of Sīta and Trijaṭā sing the story of Pañji (*puji mapañji*). This singing of episodes from the Pañji, usually the romantic episodes, becomes very popular in the Javanese and Malay literature later on. It is indeed surprising that it is found in the Rāmāyaṇa Kakawin, and it appears to me that it is inserted later, as this part is not found in the Bhaṭṭikāwya. According to students of the Pañji, the date of the Pañji-stories is estimated as follows: Berg puts it between 1277-1400 A. D.[1] and Poerbatjaraka 14th century A.D.[2]. If Berg's findings about the identification of Inu of Koripan (Pañji) with Hayam Wuruk (king of Majapahit), the son of Tribuwanatuṅgadéwī bears some truth, then once again the information refers to the end of the 14th century. And if we consider also that the influence of the Rāma story in the Pañji-stories cannot be said insignificant, then we might think that the flow of communication has gone both ways in later years, which is apparent in the literary works.

The Kuṭāramānawa-book is mentioned in the RK in *sarga* XXIV.167d. That is when Sītā is consoling Trijaṭā who is in tears, because of the harshness of Fate that overcomes princess Sītā, who is rejected by Rāma. Sītā says a.o.: 'It is good and even worth to tell him (Wibhīṣaṇa), because he knows the teachings of the Kuṭāramānawa. (*yogya ta sira warahĕn saphala, wihikan sirĕṅ aji Kuṭāramānawa*).

The Kuṭāramānawa is a law-book, so that it might be more appropriate to understand the word *aji* as *regulations* rather than *teachings*. According to Slametmulyono[3], the Kuṭāramānawa does not exist in India. If it is true then it should be a compilation from some Indian law-book, e.g. the Mānawadharma-book, which is also mentioned in the RK[4]. It is also evident in the Kuṭāramānawa itself, e.g. in an article about *paradāra* (adultery), article no. 201, it is said that if a person takes hold of a married woman and has sexual intercourse with her or if there is a person who supports him or gives him the opportunity to do it in his house, then the adulterous man can be killed by the husband

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[1] 'Bijdragen tot de kennis der Pañji Verhalen', *BKI*, 110, 3rd+4th ed., 1954, pp. 189-217 and pp. 305-334.

[2] *Tjerita Pandji dalam perbandingan*, p. 408-9. See also, Liaw, Y.F., *Sejarah Kesusastraan Melayu Klassik*, p. 84.

[3] See (a) *The Story of Majapahit*, p. 160-5.
(b) *Perundang-undangan Madjapahit*, p. 13-4.

[4] I cannot consult the edition of Jonker, as it is not available.

whilst the supporter will be fined 20.000 [coppers ?] by the ruler. That is according to Mānawa. According to the Kuṭāra, the adulterous man will be sentenced to death. If he wants to save his life, he has to pay a fine of 40.000 [coppers]. The supporter will be fined 40.000 [coppers] by the ruler.[1]

Juynboll in his '*Supplement etc.*'[2], mentions that cod. or. 3878 contains the Kuṭāramānawa on p. 1-44 followed by the Rāmāyaṇa on p. 45 containing *sarga* XX.75c till *sarga* XXI.7c, and closed up with the Krĕtabasa on p. 46-48.

Although the contents of these three books contained in cod. or. 3878 does not suggest any link between them, but it is interesting to see that the three books bearing these titles (Rāma-story, Kuṭāramānawa, Krĕtabasa) seem to have a deeper correlation to each other. As we have seen the Kuṭāramānawa is mentioned in the RK and it seems that Rāma's defence of his action in killing Bāli is also based on the *paradāra* article in the Kuṭāramānawa or Mānawa-dharmaśāstra.

Cod. or. no. 3954 contains beside the Kuṭāramānawa also the Swara-jambu,[3] which for a great deal contains the translation of the Mānawadharma-śāstra (cod. or. no. 4530)[4]. Also cod. or. 3904 contains the Kuṭāramānawa and the Swarajambu (translation of Mānawadharmaśāstra).[5]

What makes the subject more interesting is, that in one of the Krĕtabasa mss. (cod. or. no. 3965), the mss. closes with the story of Rāma.[6]

Whether it happens to be a coincidence or whether there is indeed a correlation between the RK, the Kuṭāramānawa, Swarajambu and the Krĕtabasa, needs still to be seen. However, I feel there are many things that are hidden behind it, because there exist so many mss. and the Balinese people with their custom of reading and studying the *kakawins* (*mabasan*) might have something to do with it.

To return to the subject of the relationship between the RK and the Kuṭāramānawa, I dare say now that the answer is positive. According to Slametmulyono the Kuṭāramānawa might have been compiled during the reign of Tribhuwanatuṅgadewī Jayawiṣṇuwardhani (1828-1350). L. Suryadinata in his article about Gajah Mada seems to confirm this, as he mentions that 'a law

[1] *Perundang-undangan Madjapahit*, p. 149-50.

[2] H.H. Juynboll, *Supplement op de Catalogus van de Javaansche en Madoereesche handschriften der Leidsche Universiteits-bibliotheek*, p. 119.

[3] Juynboll, vol. II, p. 187.

[4] *Ibid.*, p. 197.

[5] *Ibid.*, p. 197.

[6] *Ibid.*, p. 211.

book that had a great significance in Javanese history was also compiled under his (Gajah Mada's) instructions.'[1]

Summing up our findings so far in connection with the relationship between the RK and other works mentioned earlier, we can surmise that there are enough evidence to believe that some parts of the RK must have been younger than the Rāmāyaṇa proper, and that those parts are the result of rewriting and reshaping which took place from the time of Balituṅ's reign to the end of Hayam-Wuruk's reign (900-1400 A.D.).

I place the end of the rewriting and remodelling process at 1400 A.D., because from around this year the kingdom of Majapahit had been plagued by wars and battles, so that to my estimate there was not many activities in the field of culture in general, and literature in particular.[2] When the Rāmāyaṇa was brought along by the refugees from Majapahit to Bali, it seemed that some time had passed before they could settle down. From 1400 A.D. till that time of settlement, appears to be sufficient to establish the form of the Rāmāyaṇa Kakawin which comes down to us till the present time.

2. AUTHORSHIP

It is commonly accepted now that the assumption that the Rāmāyaṇa-Kakawin was written by Yogīśwara, is not true. In his paper in New Delhi, the present author argues that the RK is attributed to Wālmīki, the author of the Rāmāyaṇa in Sanskrit. After hearing other participants of the seminar from most countries of Asia, it was known that in most of Asia, the Rāmāyaṇa has been attributed to Wālmīki, no matter how wide the differences and discrepancies are. Even the setting of the story is brought over to those lands. In the case of the RK, Zoetmulder still maintains that the setting of the story is still India[3], but I believe, there was an attempt to identify some places in Indonesia, e.g. the river Sarayu, the city of Yogyakarta in Central Java with those names in the Rāmāyaṇa. Even I believe that the island of Bali, is in fact called after the brother of Sugrīwa, the king of the monkeys. The kingdom of monkeys in Sangèh (Bali), a tourist attraction up to the present days, is felt as a timorous attempt at identification with the monkey-kingdom of Kiṣkiṇḍhā.

As far as the name of the writer of the RK is concerned, I am of the opinion, that it will be a hopeless search, though an attempt will be undertaken. However, what he was, might be traced from information in the *kakawin* itself.

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[1] Leo Suryadinata, 'Gajah Mada', in *Encyclopaedia Britanica*, 15th edition, 1974, p. 826.

[2] See e.g., Slametmulyono, *Story of Majapahit*, part 4.

[3] *Kalangwan*, p. 229.

The Javanese Moslem tradition attributes the Rāmāyaṇa to Sunan Kalijaga, the 'adiwali' I call him, who played an extremely important role in the advance of Islam in Java/Indonesia. He is believed to be the first *dalaṅ* and the inventor of the *gamelan* (Javanese orchestra), besides the writer of a wide range of titles of books in the Javanese and Old Javanese list of literary works.[1]

From the babad literature and other sources it is well known that the *walis* (Moslem saints) of Java were mystics, especially Sunan Kalijaga. This fact may at least be regarded as an indicator. that the poet of the Rāmāyaṇa was a saint, a mystic, adept in all kinds of Javanese culture. The counterpart of such a person in the pre-Islamic period was the brahmanic yogin. This is perhaps the reason, why the Balinese tradition attribute the Rāmāyaṇa Kakawin to the *yogīśwara śiṣṭa*, which in fact refers to Wālmīki, but who the Balinese regards as the name of the poet himself (Yogīśwara). This notion was dismissed by Poerbatjaraka, rather harshly, which seemed to make the other scholars disbelieve Poerbatjaraka's findings, but after further research, even Hooykaas has to admit that Yogīśwara is not the name of the writer of the Rāmāyaṇa Kakawin. From passages in the *kakawin* which have relationship with the practice of *yoga* e.g. about the diet of yogins etc[2]. I get the impression that the author was indeed a practising yogin. If one reads the books written by Swami Vivekananda[3] or Sivananda[4] and Gonda[5] or A. Avalon,[6] then one can see the difference, that the first two are works of yogins and the latter two of scholars on *yoga*. The impression I obtain from these works is as if the yogins in describing e.g. a vessel, they are inside it and try to invite other people to enter and see by themselves from the inside, while the scholars are describing the vessel from outside and try to peep into the dark inside. I have tried with all good intentions and might to honor the invitation and to enter into the vessel that is called Rāmāyaṇa, to try to realize what it contains. Whether the

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[1] S. Santoso, 'The Islamization of Indonesia/Malay Literature in its Earlier Period' in *The Journal of Royal Asiatic Society*, vol. 8, 1+2, 1971, p. 14-5. See also 1. Knebel, 'Darmakoesoema of Seh Djamboekarang, desa-legende uit het Javaansch'. 2. Johns, 'From Buddhism to Islam', p. 48.

[2] See RK. XXV, 12 sqq, in which Rāma relates the conditions in the hermitage of the sage Bharadwāja.

[3] a. Swami Pavitrananda, *Talks with Swami Vivekananda*. b. Swami Yogeshwarananda, *The Complete Works of Swami Vivekananda*.

[4] e.g. *Sure ways for success etc.*

[5] e.g. *Inleiding tot het Indische Denken.*

[6] e.g. *The Serpent Power.*

result is satisfactory, I do not know, but I have learned very much in the process, which only confirms my conviction in what is said in the *mahātmya* (*saṅ yogīśwara śiṣṭa saṅ sujana suddha manah ira huwus macė sira, byaktāwās ucapanta riṅ juluṅ adhomuka pinakanimitta niṅ lĕpas*).[1]

In conclusion I would like to put forward the last lines of the poem Rāmāyaṇa, in which the poet talks about himself as a man short of intellect etc. and his motives of retelling the story (*tumura sota ni carita*), namely to follow the steps of paramount pandits[2], to obtain the benefit from their virtuous conducts. Indeed writing or reading the Rāmāyaṇa is regarded as good conduct, which is apparent in Sivananda's words[3]: 'In the evening some four people can join together and read the Bhāgavata, the Rāmāyaṇa, etc. This will give peace of mind and strengthen the spiritual samṣkāras. This will fill the mind with purity and divine thought.'

It amazes me deeply when I find that the last sentence of the Rāmāyaṇa Kakawin shows a striking similarity of a mantram in Sivananda's book. The RK reads *kusuma surabhi ya pada nira manulari waṅi suyaśa satata śuci marum* (like the *surabhi*-flower which gives sweet scent and fame to others [are the sages], but remains pure and fragrant), whilst Sivananda's book[4] runs as follows: 'The lotus spreads its fragrance equally to all. Even so, the sage disseminates the divine knowledge to all. Frogs do not know the fragrance of the lotus and the existence of honey etc...'

And again I am struck in amazement when I recognise the sentence beginning with 'frogs do not know etc. to be the same as Nirarthaprakrĕta I.4[5]. If we compare the last stanzas of the RK with Nirarthaprakrĕta I.3-5, we really obtain the impression as if the poet is one and the same. But is he the writer of the whole *kakawin* or *just the last part?* If we can establish this fact, then the whole idea of the date of the RK might need a re-investigation. However the case, even if we can establish the identity of the writer of the RK as also the writer of the Nirarthaprakrĕta, we still do not know his name, as the writer of the latter poem prefers to be anonymous. Yet I have the idea that this anonymity might prove to be a clue which can lead to a solution. The writer of the Nirarthaprakrĕta calls himself *puputut tan wriṅ dėya* (the ascetic to be who does

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[1] RK. XXVI.50cd.

[2] RK. XXVI.50ab.

[3] *Sure ways etc.*, p. 237.

[4] *Ibid.*, p. 257.

[5] See Poerbatjaraka, 'Nirarthaprakrĕta', *BKI*, 107, p. 207, translation p. 215. I have translated the text anew in *Calon-Arang, si Janda dari Girah*, p. 78.

not know what to do or the foolish ascetic to be). This foolish ascetic to be says that he will be staying in the village forever and does not want to reveal his identity for fear of recognition[1]. Poerbatjaraka states that the Nirarthaprakrĕta is a unicum like the Nāgarakrĕtāgama, because it forms one bundle with the Nāgarakrĕtāgama together with the Kuñjarakarṇa Kakawin. The Kuñjarakarṇa kakawin is suspected by Poerbatjaraka to be written also by Prapañca. This notion is then confirmed by Slametmulyono.[2] The interesting thing however is the fact, that the writer calls himself *mpu-dusun*.[3] Prapañca was also exiled to live in a village called Kamalāsana,[4] and the writer of the Nirarthaprakrĕta lived also in a village, and the Nāgarakrĕtāgama, the Nirarthaprakrĕta and the Kuñjarakarṇa *kakawin* were written/copied in the village of Kañcana.

Based on O.J.O.LXXXV, Slametmuljono concludes that Prapañca is *saṅ arryadhirāja daṅ ācāryya Kanakamuni.* But is Kanakamuni in fact his real name, because *kanakamuni* can mean *the monk of Kanaka*, and Kanaka is synonymous to Kañcana, so that *kanakamuni* is synonymous to *mpu dusun Kañcana*. Can we see in the village of Kañcana the village of Kamalāsana where Prapañca used to live? If we consider the lexical meaning of the word *prapañca* in Old Javanese then we can see that a.o. in the RK VIII, 154, d, *magawė prapañca ya mawėh unėn magĕṅ* (they create *confusion* or *confused, bewildered, perplexed* etc). A confused person usually does not know what to do (*tan wriṅ dėya*). If it is true, then we can see that Prapañca is the *pupuḷut tan wriṅ dėya* of the Nirarthaprakrĕta who once lived in Kamalāsana or Kañcana on the banks of the Kali Mas[5]. Do we have now the writer of the Rāmāyaṇa Kakawin? The answer is *no*, even if we can establish Kanakamuni as the real name of Prapañca. The reason is that it will contradict the findings of Zoetmulder, concerning the absence of the *maṅgala* and the words *laṅė, lĕṅĕṅ* etc., which he mentions as being characteristic of east-javanese Kakawins. The only possibility is that Prapañca might be one of those people responsible for the reshaping or remodelling process. He might be the writer of the Aṣṭabrata and that part which mentions the Kuṭāramānawa, and most likely the last stanzas of the *kakawin* which corresponds with the first stanzas of the Nirarthaprakrĕta and the Nāgarakrĕtāgama.[6] This possibility

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[1] *Ibid.*, p. 214.

[2] *Menudju Puntjak Kemegahan*, p. 5-28.

[3] *Ibid.*, p. 25.

[4] *Nāg.* 95.3.

[5] *BKI*, 107, p. 205.

[6] e.g. Nāg. I.1b and Nirarthaprakrĕta I.1b.

becomes more feasible, as the writer admits himself that he relates the story word by word to obtain the benefit inherent in the act of following the steps of the exalted pundit (*tumirwa guṇa nira saṅ ārrya paṇḍita*). Here again we might have an indication that refers to Prapañca. In Nāg. 97 and 98, he talks about an *mpu winada* (renowned pundit),[1] to whom he wants to follow as an example. In the Nirarthaprakrĕta, the writer admits, that he only came to write the *lambaṅ*, because he was ordered by his father (*pitā*), and father can mean *teacher* as well. On the other hand it is also conceivable, that anyone can say those phrases, as writing, copying, reading listening to holy scriptures are regarded as a good deed which can purify the mind.

3. COMPOSITION

Hooykaas,[2] concerning the method of composition of the Rāmāyaṇa Kakawin moves a question as follows: "And what do we know about the method of working of a Javanese poet of a thousand years ago?'

If he expects to find a treatise in Old Javanese on how to compose a *kakawin*, such as the Wrĕttasañcaya in the case of poetry writing, or a *śilpaśāstra* in the field of *kāwya*-writing, indeed he has reason to despair. Yet if he really believes, that the Rāmāyaṇa Kakawin is an exemplary *kakawin* then in fact he has to regard the RK as an example for *kāwya*-writers. Frankly I am very much puzzled as to why Hooykaas prompts the question, which I believe he is capable of answering himself so clearly. He has studied the art of *kāwya*-writing, which can be seen in chapter one of his book. He mentions that the writer of the RK should have a mastery of the Sanskrit language and have studied its metrics and poetics, he must have known his O.J. as no other etc[3]. He should deduce therefore, that the O.J. poet should know the art of *kāwya*-writing as known from the *śāstras* of this genre. He, the Javanese poet, must have known, how e.g. a story of Pañcatantra comes into the Kathāsaritsāgara and from the Kathāsaritsāgara in turn goes into the Jātaka etc. etc. That is why, I came to the hypothesis of a filing cabinet in connection with the frame-stories,[4] in which I state that a frame-story is like a filing cabinet with drawers full of folders which in turn are full of documents. Anyone in charge of the files could add or take some folders, remove or replace them whenever there is need for it. The RK is no exception, and this is why the reshaping and remodelling process had

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[1] I regard *winada* being derived from *wad* (to speak, to talk), and prefer to see it mean *renowned, famous* etc., rather than the pejorative meaning in N. Javanese.

[2] 'The Old Javanese Rāmāyaṇa, an exemplary kakawin', p. 65.

[3] *Ibid.*

[4] S. Santoso *Sutasoma etc.*, p. 30-5. See also 'The Old Javanese Rāmāyana, its composer and composition'.

taken place. In the discussion about the date for instance, we have seen glimpses of the result of this process. In Hooykaas 'Exemplary kakawin' we also have seen statements of extension or condensation of passages and also passages not found in the Bhaṭṭikāwya, the *mahākāwya* of Bhaṭṭi called Rāwaṇawadha, believed to be the model of the Rāmāyaṇa Kakawin[1]. In the light of the filing-cabinet hypothesis, the condensation and extension of passages can be ascribed to re-writing of the theme, whilst passages not found in the Bhaṭṭikāwya can be regarded as additions. Besides these, there are elements of the story in the Rāmāyaṇa of Wālmīki which are omitted in the Bhaṭṭikāwya, but included in the Rāmāyaṇa Kakawin though with a kind of reluctancy, e.g. the episode in which Mantharā, the hunchback maid of Kĕkayī, urges her mistress to claim the boon promised by King Daśaratha. In the Bhaṭṭikāwya, there is only mentioned about ear-whisperers,[2] but the episode is omitted entirely. The name of Mantharā is not mentioned. We can find the name of Mantharā in the RK., but in an extremely awkward position.

Sarga XVII.85a reads *Hana Mantharākya giri Mandarādbhuta apūrwwa parwwata magöṅ.*

The word/name Mantharā is placed here incorrectly or in most probability by mistake. If the word Mantharā is omitted, the sentence will be flawless in structure as well as in meaning. Above all it should be kept in mind that from the episode of the illusory heads of Rāma and Lakṣmaṇa till the resolve of Sītā to die by fire is not represented in the Bhaṭṭikāwya, so that we might safely call it an addition, with a possibility that it might be derived from another version of the Rāma-story. In other words, we can surmise that the Javanese author might have other Rāma-stories or versions of the Rāmāyaṇa in front of him besides the Bhaṭṭikāwya. From previous parts of the introduction we may also assume that he has other books concerning other fields of knowledge as well, e.g. the Kuṭāramānawa, the Indranītiśāstra, Nītiśāstra, Nirarthaprakrĕta etc. If this is a fact, then we may conclude that the author should have a good library at his disposal. And a good library in those times must be the library of the king. Another possibility is that these type of additions is provided or done by more than one person at different times, and with different backgrounds of education and vocation. In my paper, submitted at the International Rāmā-

[1] '*The Oldjavanese Rāmāyaṇa*...etc.', p. 20-31. Hooykaas' comparison of the RK and BK goes only to *sarga* 16, so the reader is bidden to see 'The Oldjavanese Rāmāyaṇa, its composer and composition' of the present author.

[2] G. G. Leonardi, *Bhaṭṭikāwya*, p. 16.

yaṇa Seminar, I suggest a.o. that *dalaṅs* (puppeteers) have something to do with it. At present I believe that there are more than one type of people who had interfered with the Rāmāyaṇa Kakawin. Hooykaas, while, perhaps under the influence of the way the Bhāratayudha came to existence, and while admitting the possibility of another poet as the writer of the second half of the poem, still maintains the view that he cannot see any reason to believe or substantiate the hypothesis[1]. In regard of materials forwarded so far in the foregoing parts of the introduction, it cannot be denied that the process of reshaping and remodelling has taken place for a long time. That it is very difficult to trace the difference in style and structure of the language may not prevent us to see the feasibility of highly educated people, adept in literature and other sciences doing the job with care and conscience. The other possibility which is more probable than the other, is, that our knowledge of the Old Javanese language and literature has not reached a sufficient level to be able to sense the question yet.

While we might still fail to see/to solve the question on stylistic, we might have more success in other fields, such as the nature and content of the additional passages. The present author does not and will not claim to have solved the problem at present, but will indicate to some extent the direction to follow.

The episode of the illusory heads of Rāma and Lakṣmaṇa in the RK,[2] shows us that the extension/addition is needed to dramatise this particular part of the story. If we cast this part on this background, then we can realize that this part, complete with dialogues, violence and tears is really prepared for performance on the stage or screen. So we can assume that the person who has a hand in it must be closely involved with the dramatic arts, e.g. the *dalaṅ* (puppeteer).

We can go further, for instance with the parts which includes the teachings of Rāma to Bharata in *sarga* III and to Wibhīṣaṇa in *sarga* XXIV. Parts of them can be traced back/further in other Old Javanese works, such as the Nītiśāstra, Nirarthaprakrĕta and perhaps also the Kuṭāramānawa.

The nature of these passages refers to a person/persons, skilled in the art of politics and administration. That they do not act at will but follow certain guidelines is also apparent, because the Rāmāyaṇa of Wālmīki is also known as a source for this type of knowledge (*arthaśāstra*). An example can be noted here, that is the case of the death of Bāli, the brother of Sugrīwa. Bāli accuses Rāma of committing murder, as he is only fighting with his brother. He claims, that

[1] Hooykaas, 'The Oldjavanese Rāmāyaṇa... an exemplary kakawin', p. 67-8, 70.

[2] The Bhaṭṭikāwya suffices with 1 stanza only.

in cases like this, a third person must act only as an arbiter. Rāma however, claiming his status as a *kṣatriya* (ruling caste), replies that he does not sin, because he has killed an adulterous man. This judgment seems to be based on the Mānawadharmaśāstra, and this precedence paves the way to more additions of this nature in the RK, derived from other sources of the same kind. Those already mentioned may perhaps be added the discourse of Wibhīṣaṇa in the audience hall concerning the *naya ṣaḍguṇa* (six constituents of policy) and *janānurāga* (regard to other people), the debate of Hanūmān and Rāwaṇa concerning war and peace and others.

Of another type certainly belongs the passage whose theme is the lamentation of Trijaṭā in the audience hall when she defends the chastity and purity of Sītā. She talks about the life of people in wedlock, the stress and strains of separation of people in love with each other, and her conclusion that the happiest people are in fact the ascetics because they are free from all the sufferings that come out of love and marriage. In brief it is a propaganda to incite people to cast off their daily burden and take on the robe of priesthood. This kind of material can come only from one direction, too obvious to mention.

Distinct from but related to what is stated above are the passages which deal with the life in the hermitage in general, and that of the sage Bharadwāja in particular, *yoga* and yogins, their diet and duties, medical science in connection with herbs etc. I will try to expose here that this part is a genuine addition, though combined with rewriting the story at both ends. As we see, Rāma first describes to Hanūmān the route from Laṅkā to Ayodhya and later on he describes everything found along the journey to Sītā.

In *sarga* XXIV.216 the text reads:

Sarayū palayū parėriya, śitalā wway nya sugandha yākuniṅ, kinĕbur niṅ Ayodhya kanyakā, masibū syūh jĕnu kumkumė susu.

and in *sarga* XXV.50 the text reads:

Wulati tuṅkuli taṅ Sarayū taṅ[w]ay, aku tak adwā mabaṅ makuniṅ kunĕṅ, kinĕbur iṅ taruṇī mataruṅ-taruṅ, lumĕbu kapwa makĕmbar akĕmburan.

In substance both stanzas are the same, even most of the words are the same, which gives a striking similarity of appearance. Comparison in metre however fails.[1]

The part between both stanzas consists of 94 stanzas in the RK, whilst the Bhaṭṭikāwya counts only about 13 stanzas,[2] while the corresponding stanzas

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[1] See Zoetmulder, *Kalangwan*, p. 455 for XXV.50, and p. 470 for XXIV.216, and Poerbatjaraka, *TBG*. 72/1932, p. 203.

[2] See Leonardi, *Bhaṭṭikāwya*, p. 190.

seems to vary widely, a reason why they are so hard to identify. The material is so exclusive, so that without prior knowledge of its background, a translator is doomed to fail. There are certain points however that can be used as clues that could lead the translator to the correct direction, e.g. the description of the supernatural faculties of the sage Bharadwāja, whose power of patience influences even the ferocious animals of the forest to live in harmony with other animals. If the translator can see in this power, as the power of one described by Swami Vivekananda as follows:[1]

> 'The man who is perfectly moral has nothing more to do; he is free. The man who is perfectly moral cannot possibly hurt anything or anybody. Non injuring has to be attained by him who would be free. No one is more powerful than he who has attained perfect non-injuring. No one could fight, no one could quarrel, in his presence. Yes, his very presence, and nothing else, means peace, means love wherever he may be. Nobody could be angry or fight in his presence. Even the animals, ferocious animals, would be peaceful before him,'

then a translator will be able to use this hint to lead him to a better knowledge of the text, which seems to be as inpenetrable as the Daṇḍaka forest itself.

The purpose of writing the Rāmāyaṇa, seems to be different in the Bhaṭṭikāwya and the Kakawin. In the Bhaṭṭikāwya, the aim of the writer is to teach people in the Sanskrit language, to enable them to become proficient in speaking and grammar[2]. The aim of the study of the Rāmāyaṇa Kakawin however is congruent with the ultimate goal of life, that is *mokṣa* (heavenly Bliss) or *kalĕpasan* (release from the cycle of birth). This is clear from the last sentence of XXVI.50 which reads: *byaktāwās ucapanta riṅ juluṅ adomuka pinakanimitta niṅ lĕpas* (if [the Rāmāyaṇa Kakawin] is read to unfortunate people, be he low or high in rank, they will understand it beyond doubt, which ultimately leads them to heavenly Bliss.) It will indeed be extremely strange if this introduction will not discuss the matter. Because of the variance of purpose in the two books, believed to be closely related, we now can expect that in fact there was another element, which forced the Javanese poet to deviate from the Bhaṭṭikāwya, namely the need to accommodate the purpose of composition of the poem, and that is to educate people, to give guidance to people towards *dharma*, so that ultimately one can reach *mokṣa,* through unio mystica. If we look back and scrutinise everything said before, then we can see that everything seems to fit in

[1] *The complete works etc.*, vol. V, p. 92.

[2] Leonardi, G. G., *Bhaṭṭikāwya*, p. 192.

this pattern.

The smybol of unio mystica is the union of man and wife, of Śīwa and Śakti, of *liṅga* and *yoni*. In the Rāmāyaṇa Kakawin, beyond doubt, the man and wife should be Rāma and Sītā. Although at several places, there is a lively description of sexual intercourse to the full, there is no indication towards *yoga* or *dharma*, for the simple reason, that copulation occures amongst the demon-people[1] or animals etc.[2].

The passage in question relates the first night of Rāma and Sītā in Ayodhyā, after they arrive from Laṅkā on the Puṣpaka. After a day-long festivities and banquet, to celebrate the victory upon Rāwaṇa and to entertain the guests, Rāma slightly affected by liquor and heavily weighted by yearning from long separation enters the quarters reserved for him and Sītā. Then the story in translation goes as follows:[3]

31. They stayed in bed like a couple of ascetics. Affected by heat their clothes went off. They were absorbed in meditation, contemplating the essence of the Supreme Truth. They performed the worship of the secret organ of generation (*liṅga*).

32. They were in full concentration when the phallus reached the vulva, filling it up to repletion, which is the clear symbol of the union with God. Its voluptuousness was reached to its peak and they performed it again and again until they were satisfied.

Symbolizing the union with God (unio mystica) like this is very widespread in India, Nepal as well as in Indonesia (Java). In India and Nepal we can see the *yab-yum* images symbolizing the union of the Deity with his consort, while in Java due to its popularity in the sacred mystic societies, it attains many aphorism, such as *pamoriṅ kawula-gusti* (the union of creation with Creator) *curiga manjiṅ waraṅka, waraṅka manjiṅ curiga* (the crees enters the sheath, and the sheath enters the crees) etc. Misconception of the matter in the present time, leads to scandals involving *dukuns* or *gurus* (spiritual teachers) and their female devotees in Java. These cases signify that this notion of unio mystica still live in the community of Indian and Indonesian people. To close the discourse I will quote Swami Vivekananda about worship through Love[4]. He expounds that there are five steps in human love, the first being peaceful love, love that needs a feeling of security. The second is love which makes one want to serve.

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[1] *RK.* XII.4-30.

[2] RK. XXIV.103, 121.

[3] *RK.* XXV.131-2.

[4] *The complete works...etc.*, V, p. 108-9.

The third is the love of a friend, the fourth is the love of a mother, which looks at the deity as her child. The fifth or highest love is the love of husband and wife. Love for love's sake. The Swami explains further about the last one as follows: 'It has been beautifully expressed:' Four eyes meet, a change begins to come into two souls; love comes in the middle between those souls and makes them one.'

When a man has this last and most perfect form of love, then all desires vanish, forms and doctrines and Churches drop away, even the desire for freedom (and the end and aim of all religions is freedom from birth and death and other things) is given up. The highest love is the love that is sexless, for it is perfect unity that is expressed in the highest love, and sex differentiates bodies. It is therefore only in spirit that union is possible...'

The words of Swami Vivekananda are plain and straight-forward, yet so difficult to comprehend. I think the reason for it, is because it is not perception that is needed, but realisation.

After we have examined the way of composition of the RK and examples of rewriting of themes due to need of accommodating the purpose of the writing of the *kakawin* and the variety of material that we find in these additions, we come to wonder why the *kakawin* still maintains its appearance of unity in style and composition. I have said in passing before, that it is possible that adept people had done the job with care and conscience. We can go one step further now, by considering the fact that in the foregone past, copying or re-writing holy books such as the Rāmāyaṇa was regarded as a meritorious act for anyone, especially religious people. It seems also apparent, that a brahmin or yogin is highly respected due to their knowledge of the *śāstras*, no matter the type and theme. In the Nāgarakrĕtāgama for instance, mention is made of a certain outstanding brahmin, called Brāhmarāja, who excelled in the knowledge of poems/literature (*kāwya*), as well as the various type of philosophies (*tarkka*).[1] By mentioning Brāhmarāja, I wish to show that people with such qualifications might have also done the re-writing of poems. And since he was also a great poet (*mahākawi*), he might have re-edited a whole poem, say for instance the Rāmāyaṇa Kakawin. If my notion is correct, then it explains the unity in appearance of style and composition of a certain work, in our case the Rāmāyaṇa Kakawin. To an expert in stylistic, the differences in style of the various parts of the *kakawin* may be easily traceable, and it is our sincerest hope, that he may come in the near future. For the present we must acquiesce in it and admit whole-heartedly that our knowledge is yet inadequate.

[1] Pigeaud, *Java in the fourteenth century*, Vol. I, p. 64, canto 83.3.

TEXT AND TRANSLATION

PRATHAMAS SARGGAH

Awighnam astu.*

1. Hana sira ratu dibya rĕṅön, praśāsta riṅ rāt musuh nira** praṇata,
jaya paṇḍita riṅ aji kabèh, saṅ Daśaratha nāma tamoli.

* BE

** BEK. b. E. ira.

May there be no trouble !

There was an excellent and famous king, renowned throughout the world and respected by his enemies, victorious, and adept in all kinds of knowledge, whose name was the unequalled Daśaratha.

2. Sira ta Triwikramapitā, pinakabapa bhaṭāra Wiṣṇu maṅjanma,
inaka nikaṅ bhuwana kabèh, ya ta don ira nimitta* niṅ janma.

* ACD. a. B. sira Triwikramapitā. d. BEK. nimita.

He was the father of Triwikrama, that is god Wiṣṇu when he descended to earth for the purpose of bringing happiness to the world.

3. Guṇamānta saṅ Daśaratha, wruh sira riṅ wéda bhakti riṅ déwa,
tar malupèṅ pitrĕpūja, māsih ta sirèṅ swagotra kabèh.

Sang Daśaratha was full of moral excellence, he knew the *wédas*, he was devoted to the gods, never forgot to worship his ancestors, and loved all the members of his family.

4. Rāgādi musuh maparö, riṅ* hati ya toṅgwanya tan madoh riṅ awak,
yékā tan hana ri sira, prawīra wihikan sirèṅ nīti.

* B. b. ACDK. ri c. AE. yéka.

Passion etc. are close enemies, staying in one's heart and [never] far from the body, but they were not found in him, as he was gallant and wise in all his conducts.

5. Kadi mégha maṅhudanakĕn, paḍa nira yar wèhakĕn nikaṅ dana*,
dīnāndha krĕpaṇa ya winèh, ṅuni-ṅuni ḍaṅ hyaṅ ḍaṅ ācāryya.

* AE. b. BCDK dāna. c. A. dinanā. BCDE dinānā. d. A ṅuni-ṅunī. BD ṅuni-ṅuni lawan ḍaṅ.

Like clouds giving rain was his equal when he gave away alms to blind, needy and humble people, moreover to the ascetics and religious teachers.

6. Mwaṅ satya ta sira mojar, riṅ anak[k]ĕbi towi tar mrĕṣawāda*,
ṅuni-ṅuni yan ri para jana, priyahita sojar nirātiśaya.

* A. b. BCDEK mrĕsāwāda. c. AB ṅuni-ṅunī. CE ṅuni-ṅunī. riṅ.

Also he was true to his words, even to his wives he did not lie; the more so to other people; all his words were very kind and good.

7. Saphala sira rākṣakèṅ rāt, tuwi sira mitra hyaṅ Indra bhakti tĕmĕn,
māhéśwara ta sira lanā, Śiwabhakti ginöṅ lanā ginawé.

He was successful in ruling the world, also he was a close and very devoted friend of Indra. He was a faithful adherent of Śiwaism, and conducted Śiwa-worship regularly with increasing dedication.

8. Ikanaṅ dhanurdhara kabèh, kapwa ya bhakti ri sira praṇata matwaṅ,
kadi mawwata yaśa lanā, rūpa nyan agöṅ ta kīrtti nira.

c. ADE mawwat. d. B rūpa nya magöṅ.

All the *kṣatriyas* were humble and submissive to him, they were always ready to give their services, (as) it seemed that his prestige was great.

9. Jñāna nira śuddha kadi wulan*, parārtha gumawé sukā niṅ** bhuwana,
sākṣāt Indra sira katon, tuhun hanèṅ bhumi bhéda nira.

*BCDE. **ABD. a. A śuddha kadi mawulan. K śuddha mawulan. b. B parārtra... CEK sukā nikaṅ. d. A bhumī.

His insight was as clear as the moon, unselfishly looking after the welfare of the people. He was exactly like Indra in visible form, differing only that he was on earth.

10. Ikanaṅ pratāpa dumilah, suka nikanaṅ rāt yatèka ginawé nya,
kadi bahni riṅ pahoman, dumilah maṅdé suka nikaṅ rāt.

b. ABCDE nikaṅ. d. ABCD niṅ rāt.

As his glory grew vigorously he created happiness amongst the people, like the burning fire of the offerings gave rise to the welfare of the people.

11. Hana rājya tulya kéndran, kakwèhan saṅ mahārddhika suśīla,
riṅ Ayodhyā subhagèṅ rāt, yéka kaḍatwan niraṅ nrĕpati.

b. D kakèhan.

There was a capital city like that of Indra, full of wise sages of noble character. It was the residence of the king, wellknown throughout the world by the name of Ayodhyā.

12. Hayu niṅ swargga tuwi masor, dé niṅ Ayodhyāpurātiśaya,
suka nityakāla ménak, ri* rĕṅrĕṅ towi riṅ lahru.
*DE d. CK riṅ.

The beauty of heaven was inferior to that of the excellent city of Ayodhyā. It was always pleasant (there), in the rainy season as well as in the dry season.

13. Sakwèh nikaṅ* mūlya kabèh, kanaka rajata lèn manik hana ṅkana,
yāṅkĕn huntu nya maputih**, gumuyu-guyuṅ swargga kasor*** dé nya.
*ABDE. **ACDE. ***ABCDE. a. CK niṅ. c. BK putih. d. K sor.

There were plenty of all invaluable things, [such as] gold, silver and precious stones. They were like the white teeth [of the city] mocking heaven because of its inferiority.

14. Hana ta umah kanaka maṇik, kinulilinan ikaṅ taman rāmya,
warakanyakāmĕṅ-amĕṅ*, warāpsāri** tulya riṅ Méru.
*ABCDE. **ABCDE. c. K. warakanyakā mamĕṅ-amĕṅ. ABCDE surakanyakā-. d. K. surāpsāri.

There was a golden pavillion studded with precious stones and surrounded by a wonderful garden. Lovely young maidens were wandering around, like graceful nymphs [roaming around] at Mount Meru.

15. Śpaṭika maṇik tamalah-alah, satéja muṅgwīṅ umah paniñjowan,
kadi pwa* Gaṅga saka Himawān, rūpa nya katon sutéjāśrī.
*BCDE. a. AB tamala-alah. c. A kadi wwaṅ Gaṅga sakèṅ. BCDE kadi pwa Gaṅgā sakèṅ. K kadi Gaṅgā.

Crystals of precious stones, abundantly studded on the look-out pavillion were shining brilliantly. [It looked like] the goddess Gaṅgā [descending] from the Himalayas, radiating gloriously.

16. Suka trĕpti saṅ naréndra, bhuktīkaṅ bhoga tan papaḍa dibya,
nirbhaya tan hana katakut, sāmanta kabèh masö praṇata.
b. D bhukti ta. E bhūkti taṅ.

The King was contented and happy, enjoying luxury unequalled in excellence. He had nothing to fear, as all the kings of the neighbouring countries were humble and submissive.

17. Saṅ Kékayī Sumitrā, Kośalyā ghāra saṅ naréndra tiga,*
Durggā Gaṅgā Gorī, paḍa nira surūpa** dibyaguṇa.
*BCDE. b. ABDE katiga. d. K nira ya surūpa.

The three queens of the king were Kékayī, Sumitrā, and Kosalyā who in beauty and excellent virtues equalled Durggā, Gaṅgā and Gorī.

18. Sukha saṅ naréndra makurĕn, dèwi nira kapwa yatna maniwi*,
tan hana māmbĕk irṣya**, ri sira*** dèwi matūt katiga.
*ABCDE. **ABCDE. ***ABCDE. b. K yatna yan paniwi. c. K māmbĕk [k] irṣyā.
d. K siraṅ.

The king was happily married, as his wives served him with care. Not one was envious of the others, and all lived in harmony.

19. Kadi harṣa saṅ mahārṣi, saktèn rĕk sāma lèn yajurwéda,
maṅkana saṅ Daśaratha wèh, harṣa sira* ta dé mahādèwī.
*BCDE. b. ABCDE sakta niré hrĕtya. d. AK nira ta dé. BCDE sira dé.

As a sage felt gratification with and fond of the Reg, Sāma, and Yājurwéda, likewise was king Daśaratha with his wives.

20. Malawas sirār papaṅguh, masnéha lawan mahādèwī,
surasa* saṅgama rinasan, rāgāliṅganācumbanādi** nya.
*BCDE. **ABCDE. c. AK surasèṅ. d. K āliṅgana cumbanādi.

He had been married for a long time and lived happily together with his wives. He had enjoyed the fulfilment of marriage, passionate love-making, courting etc.

21. Mahyūn ta sira maputrā, mānaka wèt nyar warĕg riṅ wiṣaya*,
malawas tar pānak atah, mahyūn ta sirāgawéya** yajña.
*CDE. **CD. b. A wèt nyā warĕg riṅ. BK wèt nyan warĕg rikaṅ. d. ABEK sirāgawé.

He wanted to have children, as he was satiated with sexual pleasures. For so long he had not obtained a child, [and] that was why he wished to make a sacrifice.

22. Hana sira rĕṣyaśrĕṅga, praśāsta karĕṅö widagdha riṅ śāstra,
tamoli* ri yajña kabèh, anuṅ makaphalāṅ anak dibya.
*ABCDE. c. K tarmoli.

There was a sage called Rĕṣyaśrĕṅga, well known to be adept in all sciences, without equal in the knowledge of all kinds of offerings which would result in the birth of excellent children.

23. Sira ta pinèt naranātha, marā ry Ayodhyā purohita ṅkāna,
tātar wihaṅ sira pinèt, pininta kasihan ta sirāyajnā*.
*BCDE. d. AK kasihan sirāyajñā.

He was sent for to come to the city of Ayodhya to become the *purohita* [of the king], and he was not reluctant when he was asked to make a sacrifice.

24. Saji niṅ yajña ta umaḍaṅ, śrī-wrĕkṣa samiddha puṣpa gandha phala,
dadhi ghrĕta krĕṣṇatila madhu, mwaṅ kumbha kuśāgra wrĕtti wĕtih.
a. CDE yajña humaḍaṅ.

The dishes of the offering were ready, sandalwood, fire-wood, flowers, perfume, fruit, as well *ghrĕta* (purified butter), black sesame-seeds, together with pots, leaves of tallgrass, and rice and corn-bubbles.

25. Lumĕkas ta sira mahoma, prétādi piśāca rākṣasa minantran,
bhūta kabèh inilagakĕn, asiṅ mamighnérikaṅ* yajña.
*ABCDE. d. ABCDE mamighné yajña. K mamighnā rikaṅ yajña.

He started to perform the offerings. Evil spirits, imps, ogres and demons who were disturbing the sacrifice were banished by means of magic formulae.

26. Sakalī kāraṇa ginawé, āwāhana lèn pratiṣṭa sānnidhya,
Paraméśwara inaṅĕn-aṅĕn, umuṅgu* riṅ kuṇḍa bahnimaya.
*ABCE. b. E sanidhya. d. D umuṅguh. K umuṅku.

All that was required were ready; the invocation and establishment of the Godhead was performed. He kept Paraméśwara in his mind, while bowing [his head] over the offerings fire.

27. Sāmpun bhaṭāra inĕnah, tinitisakĕn taṅ miñak sasomyamaya,
lawan ikaṅ* krĕṣṇatila madhu, śrī-wrĕkṣa samiddha rowaṅ nya.
*BDE. c. AK lawan krĕṣṇatila. E lāwan ikaṅ.

When the Godhead had been established, the oil consisting of *soma*-drink mixed with black sesame-oil and honey was poured down over the statue, together with the burning of sandalwood and fire-wood.

28. Saṅ hyaṅ kuṇḍa pinūjā, caru makuliliṅan samatsyamāṅsadadhi,
kalawan sĕkul niwédya, inamĕs salwir nikaṅ marasa.
d. CDE niṅ.

Then he prayed to the god of fire, in the midst of offerings dishes consisting of fish, meat and butter, together with rice offerings mixed with all kinds of delicacies.

29. Ri sĕḍeṅ saṅ Hyaṅ dumilah, niniwédyākĕn ikaṅ* niwédya kabèh,
oṣadhi lèn phalamūla, mwaṅ kĕmbaṅ gandha dhūpādi.
*ABCDE. b. K ikanaṅ.

While the offerings fire was burning high, all the offerings, herbs and jam with flowers, perfume, incense etc. were offered.

30. Sāmpun pwa sira pịnūjā, binojanan saṅ mahārṣi paripūrṇa,
kalawan saṅ wiku sākṣī, winūrṣitan* dinakṣinān ta sira.
*BCDE. d. AK winūrsita.

Afterwards the priest was suitably honoured with food [and drinks] and also the sages who witnessed the sacrifice were honoured and given their fees.

31. Śésa mahārṣi mamūjā, pūrṇnāhuti dibya patyagandharasa*,
ya ta pinaṅan kinabèhan, dé nira dèwī mahārāja.
*ACDE. b. BK pathyagandharasa.

The left-overs from what the priest offered, which were perfect offerings with excellent and beneficial taste and flavours, were eaten by the queens together.

32. Nda tatīta kāla luṅhā, mānak tānakbi saṅ Daśarathāsih,
saṅ Rāmānak matuha, i sira mahādèwī Kośalyā.
c. B matuwa. d. BCDE su-Kośalyā.

Time passed by. The beloved queens of king Daśaratha gave birth to children. Rāma was the eldest and was born to queen Kośalyā.

33. Saṅ Kékayī sira* makānak, saṅ Bharata kyāti śakti dibyaguṇa,
dèwī sirang Sumitrā, Lakṣmaṇa Śatrughna putra nira.
*ACE. a. BK Kékayī makānak. b. A Bhārata. BCDE śakti. kyāti.

Queen Kekayī bore as son Bharata famous for his supernatural powers and excellent virtues, whilst Queen Sumitrā bore two sons Lakṣmaṇa and Śatrughna.

34. Ri wĕtu nikaṅ putra kabèh, pinuluṅ ḍaṅ hyaṅ lawan ḍaṅ acaryya,
paripūrṇa sira pinūjā, binojanan dé mahārāja.
b. E ācāryya.

When the sons were born, the ascetics and religious teachers were assembled and perfectly honoured by the king with food and drink.

35. Matuhānak naranātha, winara-warah mañajya* wédāstra,
bhagawān Wasiṣṭha mañajar, nipuṇa wruh sirèñ** dhanurwéda.
*E. **ABCDE. b. ABCDK añajya. ABCDE wéda-wédāstra. d. K wıuh riñ dhanurwéda.

The princes grew up and were given lessons in the art of weaponry. The sage Wasiṣṭha, who was an expert in the science of archery was the teacher.

36. Sañ Rāma sira winarahan, riñ astra dé sañ Waṣiṣṭa tar malawas,
kalawan antĕn ira katiga*, prajñèñ widyā kabèh wihikan.
*BCE. c. ADK. tiga. d. ABCDE wéda.

Rāma together with his three brothers were instructed in the art of weaponry by the sage Waṣiṣṭa and soon all [kinds of] knowledge were absorbed completely.

37. Sāwara-warah mahārṣi, hĕnti kabèh tan paśéṣa kapwa tama,
karĕñö ta sira riñ* rāt, guṇāmānta suśīla śakti** towi raray.
*ABCDE. **ABCDE. b. ABCDE kahĕnti. c. K rikañ. d. K suśīla towi.

All that the great sage had instructed was completely mastered without exception. They became wellknown to the world, as being full of virtue, well-behaved, supernaturally powerful, even though still very young.

38. Hana sira Gadhisutarṣi, yogīśwara lèn tapaswi rājārṣi,
Wiśwāmitra ñaran nira, sira rumĕñö śakti sañ Rāma.
b. E tapaswī.

There was a sage of royal origin, a descendant of the sage Gādhi, Wiśwāmitra by name, who heard about the power of Rāma.

39. Patapan ira yā mananā, dé nikañ* rākṣasa krūrakarmma,
mahyun ta sira rinākṣā, patapan nira dé nirañ Rāma.
*BCDE. b. AK niñ.

His hermitage was destroyed by demons of evil conduct. He wanted his hermitage protected by Rāma.

40. Naranātha sañ Daśaratha, sira pinaran dé nirañ maharṣiwara,
gorawa sañ prabhu pinaran, praṇata manambah sirānuñsuñ.

So the great sage went to king Daśaratha, who was very surprised [by the visit] and respectfully met him with folded hands.

41. Apa don iraṅ* saṅ mahārṣi, kita jaya riṅ mantra siddha sākahyun,
tatwa ya** linolyanta lanā, yatikā mūlya riṅ waṅ*** kadi kita.
*B. **BCDE. ***BCD. a. ACDEK i. c. AK tatwa linolyanta. d. AEK ri rēṣi.

'What is the purpose of your visit, O, great sage ? You are successful with your magic formulae, all your wishes come true. Only Truth is sought after by you continuously, as is worthy to people like you.'

42. Sumahur ta saṅ mahārṣi. tan madwa wuwus naréndra yukti tĕmĕn,
kami ikihĕn wiku hana matapa*, jñāna lawan yoga mūlya juga.
*ABCDE. c. K wiku matapa.

The sage answered: 'The words of the king are not wrong but very true. We ascetics are people who do penance, as only insight into knowledge and union [with God] are worthwhile.

43. Ikana kunaṅ dona mami, mamalakwa rinakṣā dé mahārāja,
hana saṅhulun mayajña, ndan yālilaṅ* rākṣasāmighné.
*BDE. d. ACK yālila. A rākṣasāmighna.

'As for the purpose of my visit, it is to ask protection of Your Majesty. Every time I perform offerings, it is disturbed by mischievous demons.

44. Ikana kunaṅ yan yogyā saṅ Rāma marā riṅ āśrāma maṅrakṣā*,
śāraṇa mamin wĕnaṅa, umatyanaṅ rākṣasāmighné.
*CDE. b. ABK marā āśramāṅrakṣā.

'If your Majesty does not mind, let Rāma come to the hermitage to protect it, as a means for me to kill the disturbing demons.'

45. Maṅkana liṅ mahārṣi, naréndra trĕṣṇa tĕmĕn ri saṅ Rāma,
ndā tar sahur tumuṅkul, mojar tā saṅ mahārṣi muwah.
c. B ndā tan.

Thus spoke the great sage. The king loved Rāma very much. He look down without a word, [and] the great sage spoke again.

46. Hé nātha saṅ Daśaratha, nojarku rĕṅönta yatna pituhun ya,
yan tan yogya kṣama ya, jāti niṅ aswī maminta kasih.
b. BE yatna pituhun. D rĕṅönti pituhun. c. ABCDE ya tan......kṣamā. d CE mapinta kāsih.

'Hey, O, king Daśaratha. Listen to my words carefully and let them be granted. If they are wrong, forgive me, as I really urge you to grant your mercy.

47. Nyā dharmma niṅ kadi kita, pinakaśaraṇa dé niraṅ tapaswi kabèh,
salwīra niṅ katakuta, kita tāṅrākṣā ri duhka kabèh.
b. E. tapaswī. d. A kitātāṅrakṣā. B. maṅrākṣā riṅ CDE kitātā maṅrakṣa riṅ.

'Here, the duty of people like you, is to be the protector of all ascetics. All kinds of danger and misfortune should be averted by you.

48. Nyā dharmma niṅ kadi kami*, mawaraha kita riṅ sinaṅguhan dharmma,
puṇya lawan pāpa kunaṅ, kami mawaraha ṅ waṅ** kadi kitèṅ yukti.
*CD. **ABCDE. a. A nyaṅ. ABEK mami. b. BCDE maraha kita rikaṅ.
d. K mawaraha kadi.

'As for the duty of people like me, it is to instruct [people] what is regarded as *dharmma* (religious law), or about what is good and what is bad. We have the duty to point out to you what is true (good conduct).

49. Brahmana Kṣatriyan* padulur, jāti nya parasparopasarppaṇa ya,
wiku tan panātha ya hilaṅ, tan pawiku kunaṅ ratu wiśīrṇna.
*BCDE. a. A Brāhma ṅ Kṣatriyan. K Brāhma Kṣatrān. b. ABC jati parasparopa-sarppaṇā. D paraspana ya. d. ABCDE tan pawiku ṅ ratu.

Brahmins and *kṣatriyas* should go along together, in fact to support each other. Brahmins without the *kṣatriyas* will perish ; without brahmins the *kṣatriyas* will vanish.

50. Kalawan tambhāra iké, apan mahāśakti rakwa saṅ Rāma,
yéki* rānak śri naranātha, tatan hana paḍa nira ri kaśaktin.
*ABCDE. a. C tan bhāra. c. K rānak. d. ABCDE tan......niré.

'Moreover this [that I request] is not dangerous, because Rāma is said to be very powerful. This son of yours, O, king, has no equal in supernatural power.

51. Ya mataṅ nya hé naréndra, haywa ta sandéha riṅ anak* jayā,
dānawa rākṣasa hilaṅa, prabhāwa saṅ Rāma hétuka** nya.
*ABCDE. **ABCDE. a. BCE mataṅ nyan. b. K swaputra. d. BCD Rāma ya hétuka nya. K hétu nya.

'Therefore, O, king, have no doubt that your son will be victorious, the demons and titans will be destroyed, because of the power of Rāma.'

52. Nā liṅ mahārṣi mojar, umĕnĕṅ atah Naréndra* maṅĕn-aṅĕn,
dolayamānacitta, képwan ta** sira tar wĕnaṅ sumahur.
*AE. ** CDE. b. BCDK atah saṅ Naréndra. c. ABCDE dolāyā rakwa soka citta.
d. ABK képwan sira.

Thus said the great sage. The king was silent and in [deep] thought. He was worried and could not reply.

53. An lakwéki si Rāma, lumagé muṅsuh mahārṣi riṅ patapan,
pĕjahāwās ya kasāmbya, apan raré tuwi tan wruh riṅ* biṣama.
*ABCDE. a. ACDE Un. b. E musuh. c. E kasambyā. d. K apan raré tan wruh iṅ.

If Rāma goes to the hermitage to fight the enemies of the priest, he will surely be killed in vain, because he is [still] young and is not aware of danger.

54. Tuhu yan wruh ya riṅ astra, ndā tan tahu maṅlagé musuh biṣama,
rakṣasa māyā ya kabèh, lāwan paracidra yan papraṅ.
d. E lawan.

'It is true that he knows [how to handle] weapons, but he has never fought a dangerous enemy [before]. The demons are no real beings and they are deceitful when they are fighting.

55. Yapwan wihaṅe mahārṣi*, tak anumodā** yar paminta śaraṇa ṅké,
krodhā sirān salahasan, byakta kami kabèh śināpa nira.
*ACE. **ABCDE. a. BDK wihaṅé saṅ rĕṣi. b. K anumodā.

'On the other hand if I disobey the great sage, if I disagree with his request for protection, he will be disappointed and angry. He will surely curse all of us.'

56. Ri huwus nirān* māṅĕn-aṅĕn, sumahur ta sirānumoda tar pamihaṅ,
oṃ-oṃ sājña mahārṣi, yan yogyā pwa ṅhulun** śaraṇā.
*BC. **BCE. a. ADEK nira. b. E pawihaṅ. d. ADK pwaṅkulun. E. yogyā pwa ṅulun.

After he had considered [everything carefully], he replied, agreeing [with the request] without hesitation: 'Well, at your service my lord, if you think I am good enough to be your protection, [I do not mind].

57. Bālaka raray mapuṅguṅ, tapwan papraṅ taman panon śatru,
yapwan wĕnaṅāśaraṇā, sojar mahārṣi* tan wihaṅĕn.
*CE. d. A tan wiyaṅĕn. BDK sojar ta mahārṣi.

'[Rāma] is still young and inexperienced, he has never fought [before], he has not yet faced an enemy, but if [you think] he could protect you, it is up to you, I have no objection.'

58. Dadi tuṣṭa saṅ mahārṣi, madĕg ta sira māmwit muliha* śīghra,
saṅ Rāma sira madandan, lumakwa marérikaṅ** patapan.
*ABCE. **ABCE. b. DK. umulihā. c. A hadandan. d. DK umarérikaṅ.

Thus the sage was happy, he stood up to take leave immediately. Rāma made his preparations to go to the hermitage.

59. Saṅ Lakṣmaṇa sira dibya, sira sasuka* duhka mwaṅ saṅ Rāma,
rumakĕt citta nira lanā, dadi ta sira tumūt marĕṅ patapan.

*ABCDE. b. K sira sama suka duhka.

The excellent Lakṣmaṇa wanted to be with Rāma in happiness and sorrow. His thoughts were [always] with [Rāma], so he went to the hermitage [with him].

60. Sira magawé pratiwimba, tuladana* ikaṅ wwaṅ ulah nirār paniwi,
sakwan saṅ Rāma tumūt, tar dadi kantun asiṅ saparan.

*BE. b. ACDK tuladan ikaṅ.

He made of himself an example to those who serve [others]. He carried out all the orders of Rāma, and did not want to stay behind, wherever he [Rāma] went......

61. Rahina ya sakatambé māwa taṅ déśa rāmya,
lumaku ta sira kālih sampun amwit manambah,
mamawa ta sira laṅkap astra saṅhārarāja,
anakbi ry Ayodhyā śoka monĕṅ manah nya.

b. D manĕmbah.

It was morning, the region was glowing with beauty. Both of them, after taking leave with folded hands, set off, taking along with them bows and arrows, destroyer of kings. The damsels in Ayodhyā were sad and distressed [in their heart].

62. Katĕka nira lumakwāśānti saṅ aṣṭaséni,
paḍahi haji ya ginwal maṅgalā niṅ lumampah*,
kumĕdut i tĕṅĕnan mār bāhu saṅ Rāmabhadra,
marahakĕna alah niṅ śatru tātan paśéṣa.

*A. b. BCDEK lumakwa. C ni.

When the time of departure arrived, the priests gave their blessings. The royal drum was beaten as a sign of departure. The right shoulder of the handsome Rāma (*Rāmabhadra*) twitched slightly, an omen that foretold the complete destruction of the enemy.

DWITĪYAS SARGGAH

CHAPTER II

1. Kawit śaratsamaya kāla nirār para ṅkā,
   ṅ ton taṅ pradéśa ri hawan ira kapwa rāmya,
   kwèh lwah magöṅ katěmu dé nira tīrtha dibya,
   udyāna lèn talaga nirjhara kapwa mahěniṅ.
   a. C. nirā. E. kawīt. b. CDE nira. d. B nijhara.
   It happened that it was autumn when they started their journey. The villages they passed through were beautiful, they found many great rivers with excellent bathing-places, and gardens; the water of the lakes and waterfalls was clear.

2. Tuñjuṅ putih pwa ya ta tañjuṅ abaṅ sěḍěṅ rūm,
   kumbaṅ nya ghūrṇita maśabda humuṅ sadarpa,
   lèn mandamāruta mirir ya sugandha māmbö,
   saṅ Rāma Lakṣmaṇa rikaṅ kṣana tuṣṭa dé nya.
   a. ACD abāṅ.
   There were red and white lotusses [with] bumble-bees buzzing energetically. Also a soft fragrant breeze was blowing, arousing delight in the hearts of Rāma and Lakṣmaṇa.

3. Kěmbaṅ turut sisi rikaṅ pādamārgga lumrā,
   saṅ Rāmabhadra maněhěr maṅalap ta kěmbaṅ,
   mādyus* sirācamana kapwa maśoca riṅ lwah,
   ṅkané śilātala jěněk ta sirān parāryan.
   *A. a. ABCDE kambaṅ turūt. b. ABDE kambaṅ. c. B. madyūs. CDK madyus.
   d. E parāryyan.
   Everywhere on the sides of the footpaths were flowers. Then Rāmabhadra picked some flowers and [they] took a bath and rinsed their mouths in the river. There, on a flat stone, they rested comfortably for a while.

4. Utphulla taṅ kumuda kapwa měkar paḍābaṅ,
   ryak-ryak nikaṅ talaga yéka duméh ya cāla,
   byaktan katon kadi dilah niṅ apuy ya molah,
   kumbaṅ bhramanta i ruhur nya akěn kukus npa.
   a. E paḍābāṅ. b. B yyak-yyak. D dumèh cāla.
   The red lotusses were blossoming and moved by the ripples of the water of the lake. Clearly they looked like moving flames and the bumble-bees upon them were like smoke.

II

5. Rāmya ṅ alas kadi mahā maṅilo tumuṅkul,
   cāyā nya yèniṅĕt-iṅöt ya mawās rikaṅ lwah,
   mèdī dĕlĕg agul-agul magĕlis ya molah,
   cāyālilaṅ malimunan makusut ya dé nya.
   b. B lèn. c. ADE yya.

   Gracefully the trees seemed to look down, gazing at their clear reflection in the water. A pike teasingly wriggled by quickly and the clear image blurred and disappeared.

6. Tatkāla sampun umĕtu pwa bhaṭāra Suryya,
   rukṣékanaṅ kumuda śūnya hilaṅ hayu nya,
   sakwèh nikaṅ kayu kadi pwa tumūt makiṅkiṅ,
   moni ṅ manuk mawurahan kaharan taṅis nya.
   d. B moni manuk.

   When the sun came up, the red lotuses wilted, quietly their beauty disappeared. All the trees seemed to join in their grief, the noisy cries of the birds were as in mourning.

7. Mwaṅ lwir nikaṅ kayu kadi pwa mahā padĕlwan,
   lawan tikaṅ talaga kapwa saharṣa kalih,
   kĕmbaṅ nya kapwa maputih kaharan mata nya,
   kumbaṅ umandĕl ahirĕṅ ya ta taraka nya.
   c. A kumbaṅ. BCE kambaṅ. d. B i hirĕṅ.

   Besides, the trees and the lake seemed to look at each other with ecstacy. The white flowers [of the trees and the white lotuses] were as their eyes, the black bumble-bees upon them were the irises [of the eyes].

8. Tuñjuṅ prakampita tinūb riṅ aṅin ya molah,
   tulyānulak kadi mahā ri laki nya mélik,
   kumbaṅ marèṅ kumuda ṅūni dumèh ya méwa,
   irṣya swabhāwa nikanaṅ wini ghāra kāsih*.
   *E. a. BCDE niṅ. d. A iryya. ABCDK kasih.

   The blue lotusses were moving, blown by the wind. They seemed to reject their husbands because of great jealousy. They were angry, because the bumble-bees had visited the red lotusses first. Being jealous is characteristic of a devoted wife.

II

9. Ṅkānèṅ alas bhramara matta maśabda mandra,
   nidraṅ kidaṅ kiniduṅan juga paṅ hiḍĕp nya,
   caṇḍala yékana manah nya luput pwa dé nya,
   apan pijĕr ya rumĕṅö kalahaṅsa moni.
   a. B manta.

There, in the forest a bee, drunk [with honey], was buzzing softly, a deer was drowsing off, as she thought to be lulled to sleep. 'Damned', she cursed in her heart, as the sleep slipped away, because she repeatedly heard the pining of the geese.

10. Ahĕniṅ maho talaga dibya makin ya saśrī,
    kātéjanaṇ sakĕna dé ni sĕnö hyaṅ Arkka,
    sindurawarṇna kadi laka mabāṅ prabha nya,
    lwir nyan katon kadi ta téja tĕñuh dadi wway.
    a. E śāśrī. b. E Ārkka.

The excellent and clear lake glowed and became more and more beautiful as the rays of the sun touched [the water]. Like red wax was its radiance and looked as if its rays melt into water.

11. Nāhan tinor ira rikaṅ wanadéśa rāmya,
    n ton taṅ gagā saphala dibya pari nya wrĕddhi,
    kapwākiris wau huwus winatun ya rāmya,
    saṅ Rāma Lakṣmaṇa saharśa tumon ya saśrī.

Thus was the beauty they saw in the forest and villages. They saw the rice-field with excellent rice-plants growing rapidly and successfully. They looked brilliantly green after being weeded, and Rāma and Lakṣmaṇa looked upon them with delight.

12. Wanwé gunuṅ-gunuṅ alĕmbu gawé nya mahwan,
    yékā hawan ira tinon ira taṅ palĕmbwan,
    gopāla yékana mamöh rikanaṅ prabhāta,
    mawwat miñak susu gawé nya maré ryy Ayodhya.
    a. B mawwan. d. E gaway nya.

The occupation of the people in the villages in the mountains was raising cattle. They went through a stable where cow-girls were milking the cows in the morning. The villages produced milk and butter for Ayodhyā.

II

13. Gopāṅgana anakĕbi saṅ makĕmit palĕmbwan,
rārā gunuṅ dugā-dugā sipi maryada nya,
yar ton sirāṅ humaliwat madulū rwa sānak,
wiśwāsa yan wahu mulat sapi wèh wulat nya.
c. ACDE madulu.

The beautiful cow-girls who were in charge with the stables, were girls from the mountains and were pure and simple in their behaviour. When they saw the two brothers passed by, the one after the other, they were infatuated, and when [the princes] looked at the cows, [the girls] gave them side-glances.

14. Gambīra śabda nikanaṅ mamutĕr ya mandra,
yāṅkĕn paḍahya nikanaṅ maṅinum magoṣṭi,
sakwèh nikaṅ wwaṅ amutĕr maṅigĕl jugānton,
bāhu nya kalih asilih-silihan ya molah.
b. B ikanaṅ.

The deep soft sound of the stirring of the milk was like the music of people drinking and chatting. All the men stirring [the milk], looked as if they were dancing, [namely] their two shoulders alternatively moving.

15. Darppā ṅ kidaṅ ya makidaṅ-kidaṅan ya mādrĕs,
wèt nyān śaratsamaya kāla dumèh ya darppa,
ṅkāné tĕgal-tĕgal lawan mamaṅan-maṅan ya,
saṅ Rāma Lakṣmaṇa alah magiraṅ tumon ya.
a. BDE maṅidaṅ-kidaṅan. c. E lawān.

Because it was autumn, the deer were high-spirited and frolicked fast there, in the field, while grazing. Rāma and Lakṣmaṇa were amused to see them.

16. Śuddhāputih pwa ya ta mégha magöṅ akandĕl,
imbaṅ nikaṅ gunuṅ i sor kahanan nya lumra,
dé niṅ aṅin makin agöṅ ya makin ya māwān,
lwir nyān katon kadi gunuṅ Himawān apūrwa.

There was a pure white massive and enormous cloud spreading along the lower slopes of a mountain. Blown by the wind, [the cloud] spread further and further and higher and higher, [so that the mountain] looked like the incomparable Himalayas.

II

17. Lèn sinha mungu rikanan giripārśwa moni,
    śabda nya rin gagana mapratiśabda mādrĕs,
    sakrodha mandĕmaka lin nya mulat tumĕnha,
    āh sinha mūḍa winalin nya musuh nya monī.

A lion, staying in a cave on the slope of the mountain, roared, and the echo came back loudly in the sky. Angrily he looked up and wanted to pounce. 'Ah, dumb lion!' He thought his enemy was roaring [in reply].

18. Rin pārśwa lèn talaga rāmya tinon ira nkā,
    tunjun putih juga sĕkar nya tatan hanābān,
    tātan katon hana ta hansa putih manumban,
    śabda nya mātra karĕnö mrĕdu komalālwan*.
    * E. a. A tinora. c. A tatan hana pwa taya. d. ABCDK komalalwan

On the other slope a beautiful lake could be seen. There were only white lotuses, none were red ones. No white swans were seen, only their pining was heard, soft and vague.

19. Sakwèh nikan talaga tan hana tan patuñjun,
    tuñjun nya tan hana kuran paḍa mèsi kumban,
    kumban nya kapwa muni tan hana tan paśabda,
    śabda nya karṇnasuka tan hana tan manojña.
    d. ABCDE karṇnasula.

All the lakes had lotuses, upon all the lotuses were bumble-bees, all the bumble-bees were humming, and it was all pleasant to the ears, not one was distressing.

20. Tatkāla yar tĕka rikan patapan mahārṣi,
    sakwèh niran wiku tapaswi kabèh manunsun,
    airśānti puspa phalamula sugandha dhūpa,
    lèn wwah sĕrĕh wway ininum panamuy mahārṣi.
    d. C ininum.

When they arrived at the hermitage of the great sage, all the brahmins and ascetics gave them a warm welcome by presenting holy water, flowers, tuber, perfume, incense, fruit, betel and drink water.

II

21. Sampun siromaṅan* ikaṅ panamuy sutrěpti,
mamöṅ-mamöṅ sira rikaṅ patapan mahārṣi,
wiśwāsa saṅ tapa kabèh paḍa gorawāṅliṅ,
ménak ta uṅgwan ira riṅ patapan wisāta.
* CD. a. ABEK·iromaṅan. c. B pada

After they had eaten to their fill the food offered by the ascetics, they walked around the hermitage. All the ascetics were impressed [with their appearance] and addressed them kindly, [expressing the hope] that their stay may be comfortable and that the hermitage may become peaceful.

22. Masih ta saṅ rěṣi mawèh ta sirāstra diwya,
saṅ Rāma Lakṣmaṇa parěṅ winarah maṅajya,
widyātidurjaya jayā wijayā jayantī,
yékin pawèh ri sira dibya amoghaśakti.

The sage liked them very much and gave them excellent weapons. Rāma and Lakṣmaṇa were instructed to learn formulae which made them invulnerable, victorious and undefeatable [so that] they [would always] win. These were his gifts to them, excellent and extremely powerful [formulae].

23. Sampun tikaṅ aji kabèh tama dé nirāwās,
mamöṅ-amöṅ sira rikaṅ wanadéśa rāmya,
n-ton rākṣasī těka mamātyana donya tan lèn,
wadwa nira ṅ prabhu Daśāsya si Tāṭakākyā.
d. E si Tāṭakā tibā.

After all the formulae were clearly absorbed by them, they travelled around to the beautiful spots of the forest. They saw an ogress, a subject of king Daśāsya, called Tāṭakā, coming only with the intention to kill them.

24. Saṅ Rāma yatna inayat nira taṅ sudhanwa,
gaṇḍéwa dibya tumihaṅ warayaṅ malaṇḍěp,
těṅgěk nya yénarah-arah nira tan papiṅrwan,
mūrccān tiba maguliṅan ta si Taṭakākyā.

Rāma was prepared. He drew his excellent bow, with a sharp arrow on it. He aimed at her neck and as soon as he discharged the arrow, Tāṭakā fell rolling on the ground and died.

II

25. Sampun pĕjah pwa ya saharṣa ta saṅ mahārṣi,
    tātan hanaṅ bhaya rikaṅ patapan samrĕddhi,
    māriṅ manuk muni mĕṅé matakut ya kasraṅ,
    dé niṅ mahāmuni raray muni yāmicāra.
    b. E hanā.

    After she was killed, the great sage was very happy, there was no longer any danger, the hermitage became prosperous. The birds stopped making noise as they were afraid of being attacked by young monks who were talking [freely] now.

26. Ṅūnin hanékana si Tāṭaka tāpa moni,
    moṅ mona muṅgu ri guhā nya humīs* awak nya,
    siṅhomĕhah ya malapākuru yar mahuṅhaṅ,
    aṅhiṅ warak juga warĕg rumuruk rikaṅ rwī.
    * E. b. ABCDK humis. c. E. yam. d. B mamuruk.

    Before, when Tāṭakā was alive, the hermits were silent, the tigers were quiet, staying in their caves with their bodies sweating [because of fear]. The lions were lean and moaning, they howled from hunger, only the rhinoceroses were satisfied feeding themselves on thorny plants.

27. Sampun pĕjah pwa katakut nya si Taṭakākyā,
    moṅ mari mabrata warĕg ya kĕnas kidaṅ kwèh,
    siṅhātisāhasa mahas riṅ alas madasyu,
    mattā ṅ liman ya pinaṅanya labuh brata nya.
    c. ABCE maḍasya.

    After the death of the fearful Tāṭakā, the tigers broke their fasting with many deer, the lions savagely went into the forest to hunt for a huge elephant to break their fasting.

28. Sakwèh niṅ oṣadhi anuṅ tinanĕm mahārṣi,
    mārin nana saphala dibya parĕṅ ya mawwah,
    poh ambawaṅ wawaṅ atöb ya kabèh umĕṇḍuh,
    lwir nyān katon kadi sumĕmbahakĕn phala nya.
    b. ACE mari(n) nanā na.

    All the herbs [bushes] the great sage planted were not longer ruined and successfully bore excellent crops. Mangoes of all kinds were bowing low, laden with fruit as if they were presenting them [to the people].

II

29. Tatkāla yan rahayu ṅ āśrama pūrṇawrĕddhi,
   saṅ Rāma Lakṣmaṇa winūrṣita dé mahārṣi,
   dinyūs inarggha sira muṅgu rikaṅ palaṅka,
   mojar ta saṅ rĕṣi tumon sira dibyajāti.

   When the hermitage was secure and developed into perfection, the great sage paid tribute to Rāma and Lakṣmaṇa. They were bathed, their feet washed and they were seated on a bench, and upon perceiving their excellent origin, he said:

30. Hé Rāma Lakṣmaṇa anaku nihan rĕṅönta,
   Nārāyaṇāṅsa kita Wiṣṇu awakta jāti,
   sakwèh nikaṅ bhuwana ṅūni dhināraṇanta,
   rākṣanta yajña mami dènta kamīkyayajñā.
   d. C mamikyayajña.

   'Hey Rāma and Lakṣmaṇa, my sons! Listen, you are the manifestation of Nārāyaṇa, the embodiment of Wiṣṇu. All the world was supported by you in the past. We want to make a sacrifice, please protect us.'

31. Nā liṅ mahārṣi sumahur taṅ sira pinūjā,
   sojar mahārṣi kita tan hana saṅśayanta,
   āpan prabhāwa ni tapanta magöṅ alaṅghya,
   yékān dumèh kami jayā ri musuh mahārṣi.

   Thus spoke the great sage, the honoured ones replied: 'At your service, o, great sage. Do not worry, because the power of your asceticism is enormous and cannot be surpassed. That would make us victorious over your enemies.'

32. Nā liṅ niraṅ nrĕpasutottama Rāmabhadra,
   sāmbut* taṅ āyudha laras lawan astra dibya,
   maṅkat sirāṅuliliṅi patapan prayatna,
   saṅ Lakṣmaṇéka dulur nira kapwa saṅkĕp.
   *A. b. BCDEK sāmbutaṅ. E āstra.

   Thus said the outstanding prince Rāmabhadra. Reaching for his weapons, an excellent bow and arrows, he set out to patrol the hermitage carefully. Lakṣmaṇa went along, well-armed.

II

33. Tatkāla saṅ rĕṣi kabèh ta winèh mamūjā*,
tandwa ṅ musuh tĕka parĕṅ sumahab ya rodra,
ṅkanèṅ laṅit kadi ta mégha sĕḍĕṅ gumantuṅ,
daṅṣtrokarāla ya sihuṅ nya kilat paḍa nya.
*A. a. BCDEK pamūjā. c. AB ṅkané. d. ABCE daṅṣtra. CD siyuṅ.

When all the sages were given the opportunity to make their sacrifice, not long afterwards the enemy came in throngs and were very horrible. There in the sky, they looked like hovering clouds, their flaming teeth the flashes of lightning.

34. Saṅ Lakṣmaṇékana wawaṅ umulat tumĕṅha,
wĕnṭaṅ laras nira sudhira maṅékapāda,
tatan salah r-arah-arah ya riṅ arddhacandra,
śirṇāpasah mati kabèh nya taman paśéṣa.

Lakṣmaṇa looked up quickly, lined up his feet firmly and drew his bow. Without error he aimed his crescent-shaped arrow [at the demons] and they were all killed, smashed into pieces.

35. Tĕṇḍas nya ghoratara Rāhu paḍa nya rodra,
śabda nya bhīṣaṇa rikaṅ gagaṇan paṅohan,
lawan awak nya maṅawandha tibā gumĕntĕr,
sakwèh niraṅ tapa kabèh matakut tumon ya.
b. overlooked by A.

Their heads looked terrible like that of the horrible Rāhu, their cries sounded fearfully in the sky and their bodies fell down thunderously. All the hermits were frightened at the sight of them.

36. Mārīca yékana tuha nya masö masĕṅhit,
māyā yatéka pinasaṅ nya masö tumandaṅ,
saṅ Rāma tar wighani śūra sudhīra maṅsö,
mojar siraṅ nrĕpatiputra mahā marīkṣā.

Mārīca, their chief, advanced angrily. He put on a magic formula while advancing to attack. Rāma was not affected, courageously and firm of mind, he stepped forward. The Prince spoke in order to interrogate Mārīca.

II

37. Mārīca mūḍa apa donmu riṅ āśrama ṅké,
kon māṅsabakṣaṇa ri saṅ wiku tar pamāṅsa,
yapwan ĕmās ya* kaharĕpmu ri saṅ tapaswī,
tan drĕbya saṅ wiku ṅaranya atītaduhka.
*ABC-DE. c. K ĕmās kaharĕpmu.

'Foolish Mārīca, what is your purpose in coming to this hermitage ? You are a meat-eater, and the ascetics have no meat. If it is gold that you are after, the hermits do not have any, they are very poor.'

38. Ai Rāmabhadra atimūḍa dahat mapuṅguṅ,
tātan ĕmās pinakadon mami yan para ṅké,
tar māṅsa tan apa mahāṅrabhasā juga ṅké,
dharma swabhāwa mami rākṣasa śatru niṅ rāt.
c. AE mahārabhasā.

'Hey, Rāmabhadra, [you are] very foolish and very stupid. We do not come here for gold, not for meat, we come for no other purpose than to destroy this place, because it is our duty and nature as *rākṣasa* (demons) to be the enemy of the world.

39. Mighnèṅ ayajña umatī wiku tan padosa,
nā dharma niṅ asura-rākṣasajanma jāti,
mūrkātisāhasa mamañcana bañcanèṅ rāt,
krūra swabhāwa mami tan hana sādhubuddhi.
d. C hanā

'Disturbing people making offerings, killing sinless ascetics, thus is the duty of those born as titans and demons, to be a menace to the world by attacking it cruelly and savagely.

40. Nyaṅ rāt kabèh ya rabhasāṅkwa taman paśéṣa,
wèhĕnku taṅ bhuwana dadya alas ya śūnya,
apan swabhāwa mami rākṣasa sāhasèṅ rāt,
nā liṅ nya śīghra sumahur nrĕpaputra Rāma.

'So I will put to waste all the world without exception. I will turn the world into one deserted forest, because my nature as a demon is to act savagely against the world, thus he said. Immediately prince Rāma replied :

II

41. Yan rākṣasaprakrĕti duṣṭa ya tūtanamwa,
    jatinku śuddha karatun ya ta tūtanankwa,
    sakwèh nikān adhama rākṣasa śatru nin rāt,
    tātan patangwa sahana nya ya patyanankwa.
    d. ABCD ya tangwa.

    If you follow the bad behaviour of a demon (*rākṣasa*) I will follow the pure conduct of a member of the warrior caste (*kṣatriya*). I will destroy all the debased demons, the enemies of the world without warning.

42. Mārīca ko kalana mūḍa tāman panolih,
    atyanta sāhasa rikèn patapan mahārṣi,
    ko tan pasāra trĕṇatulya ḍukut mahumpan,
    méran aku g-lawana ko laku mūr saka nké.
    b. A rikan.

    'Mārīca, you are a stupid scoundrel, you do not see yourself as you are. How savage are you against the hermitage of the great sage. You are as powerless as dry grass. Ah, I am ashamed to fight you. Get out from here!'

43. Nā lin nirār adĕgakĕn ta laras nirāgön,
    bāyabya* yékā pamanah nira bāyu madrĕs,
    Mārīca rākṣasa kapuk juga tan pasāra,
    kontal katūb ya tamatan papulih mulih ya.
    * CD. b. ABEK bāyawya.

    Thus he said, drawing up his tremendous bow. He put a *bāyabyā*-arrow on, an arrow which issued a strong wind. The demon Mārīca was as powerless as capok, tossed and blown away and without giving resistance he went home.

44. Sāmpun katūb kapalupuy pwa ya dé nin astra,
    Indrādi déwata saharṣa manādhukāra,
    ai Rāma hé Daśarathātmaja sādhu dibya,
    nā lin nirānhudanakĕn sira* puṣpawarṣa.
    * C. d. ABDEK nirānhudanakĕn puṣpawarṣa.

    After he was blown and carried away by the arrow [of Rāma], Indra, [and] other dieties etc. happily applauded [Rāma]: 'Hey Rāma, son of Daśaratha! Good! Excellent!' Thus they said and poured down a rain of flowers.

II

45. Ménak manah nira mahāmuni yan payajña,
nirwighna tan hana kuraṅ rikanaṅ pamūjā,
lawan ta yajña nira nirmala nirwikāra,
sāmpun mahoma umuwah ta mahārṣi mojar.
c. E lāwan.

The great monk was at ease at the performance of the offerings so that it was carried out without disturbance and lacked nothing; also the offerings were free of impurities and flawless. After the offerings the great sage spoke again:

46. Ai Rāmabhadra kita dibya anugrahanta,
bhūlokapāla kita liṅkwiki yan hana ṅké,
sāswargga dé nikana taṅ prĕthiwī hiḍĕpku,
kabwat nikan hana bhaṭāra Śacīpati ṅké.
b. D ya hana ṅkwé. E bhūhlokapāla.

'Hey Rāmabhadra, your reward is great. I say: 'You are the King of the Universe at this time, on earth as well as in heaven, even though god Śacīpati is ruling there'.

47. Sakwèh nyawakta katuturku tinonku* maṅké,
Wiṣṇwaṅśa déwata kitānaku dibya śakti,
riṅ pūrwakāla Balirāja hilaṅ ya dènta,
kṣīrodasāgara nahan pinutĕrta ṅūni.
* BCE. a. ADK tinonta. c. B hilaṅ ta. d. AC ṅūnī.

'I remember and I see now all [the marks on] your body. You are the incarnation of Wiṣṇu, my son, excellent and powerful. In former times king Bāli was slain by you, you had also churned the Ocean of Milk.

48. Mwaṅ Rāhu yékana cinakra gulū nya dènta,
kwèh daitya dānawa anuṅ talu dènta ṅūni,
prākkalpa dibya tĕmahanta warāharūpa,
saṅ hyaṅ Lĕmah kalĕbu ṅūni dhinaraṇanta.
b. AC détya. c. BCD prakampa. E prākampa.

Besides, you severed Rāhu's neck with your disc and many *daityas*, [and] *dānawas* were defeated. In the past you took the excellent form of a boar and saved the sunken [Goddess of] Earth.

II

49. Nyānuṅ rĕṅönta ratu saṅ Janakojarĕṅkwa,
mahyūn sirāgawaya yajña ta rakwa maṅké,
lāwan swayambara nahan gawayĕn wanèhan,
Sītā anak nira rarā waraṅĕn malakya.

Now listen carefully! I will tell you about king Janaka. I hear [the news that] he wants to make a sacrifice together with a *swayambara* (a ceremony to choose a husband) for his daughter Sītā who will be given away as bride.

50. Ndā tan wĕlin riṅ upabhoga lawan kaḍatwan,
trailokyarājya tuwi tan ya pamĕlya rīya,
aṅhiṅ wiśésa kaharĕp nya anuṅ siwin ya,
wwaṅ śaktimānta guṇamānta kulīṇajanma.
b. BE iriyya.

But she is not to be bought with wealth or kingdom; even the kingdom of the threefold world will not be considered as dowry. He wants only that an outstanding person shall be the groom, powerful, virtuous and of good lineage.

51. Sītā sĕḍĕṅ nya mĕtu ṅūni laras dulur nya,
gaṇḍéwa dibya yatikā pinakāryyari* nya,
yapwan hanānuṅ umĕṭĕṅ ya mayat ya śaktya,
ya swāmya saṅ Janakarājasutā tatan lèn.
* E. b. ABCDK pinakāri-ari. c. CD umĕṭaṅ.

'When Sītā was born (formerly), her afterbirth was [in the form of] an excellent bow. If there is someone who is able to or has the strength to draw it, he will be the husband of the daughter of king Janaka, no one else.

52. Ndan liṅku yogya kita milwa atah marā ṅkā,
aṅhiṅ kitékana anuṅ wĕnaṅomayat ya,
gaṇḍéwa yadyapin akas tikĕla ta dènta,
Sītā awās ya kita kéwala kahyūna nya.

'Now—I say—it is advisable that you go there to take part [in the *swayambara*]. Only you will be able to draw to bow. The bow, however strong, will be broken by you. It is certain that Sītā would only want you [as a husband].'

II

53. Nā liṅ mahārṣi ri siraṅ nrĕpaputra kālih,
    tātan wihaṅ sira parĕṅ ta masö manĕmbah,
    sāmpun manĕmbah adulur sira śīghra luṅhā,
    saṅ Rāma Lakṣmaṇa marèṅ Mitilādhirājya.
    b. CE manambah. c. ABCE manambah.

    Thus said the great sage to the two princes. Without reluctance they stepped forward to make their obeisance together. Thereafter Rāma and Lakṣmaṇa set out, the one after the other, to the excellent capital city of Mithilā.

54. Tatkāla yar tĕka rikaṅ pasabhān saśobha,
    sök ghora ghūrṇita humuṅ tikanaṅ manonton,
    tonton ta rūpa nira saṅ nrĕpaputra kālih,
    āścaryya* tékana manah nya wijah ya mojar.
    * BCDE. d. AK kāścaryya.

    When they arrived at the beautiful adorned audience hall, there was a noisy packed multitude looking on. When they saw the two princes, they were amazed and noisily they shouted.

55. Hyaṅ Aświno sira kunaṅ umahas mara ṅké,
    hyaṅ Kāmadéwa ta kunaṅ madulur Basanta,
    ākāra iṅgita sulakṣaṇa rūpa sampat,
    saṅ hyaṅ Triwikrama kunaṅ umahā katona.
    b. ABCDE kunĕṅ.

    'Are they the gods Aswino who come here, or are they god Kāma accompanied by god Basanta. What a perfect body, movement and appearance. Or perhaps he is god Triwikrama, making himself visible!'

56. Nā liṅ nikaṅ wwaṅ umulat paḍa harṣacitta,
    saṅ Rāmadéwa pinuji nya surūpa dibya,
    mojar ta saṅ Janakarāja mulat saharṣa,
    saṅ Rāmadéwa pinarīkṣa winèh ta laṅkap.
    c. A Janakarāja proceeding to line b. d. missing in A.

    Thus said the onlookers excitedly, praising Rāmadewa (the divine Rāma) as being extremely handsome. King Janaka, looking glorious said: 'Let Rāmadewa be tested, give him the bow.'

II

57. Gaṇḍéwa dibya paṅalah Tripuréka ṅūni,
lańkap bhaṭāra Paraméśwara pūrwakāla,
sakwèh niraṅ nrĕpati ta umĕtĕṅ mayat ya,
saṅ Rāma kéwala anuṅ tumikĕlakĕn ya.
c. CD umĕṭaṅ.

It was formerly the great bow of Parameśwara with which Tripura was defeated in the past. All the kings [attempted] to draw and string it, but only Rāma was able to break it.

58. Sāmpun tikĕl pwa ya saharṣa ta saṅ naréndra,
tuṣṭāgiraṅ hati niraṅ Janakādhirāja,
dé niṅ* prabhāwa nira saṅ nrĕpaputra Rāma,
mojar ta saṅ Janaka riṅ bhaṭamantrimukya.
*ABCDE. c. K dé ni.

After it was broken, the king rejoiced exceedingly. King Janaka's heart was filled with ecstacy at the strength shown by prince Rāma. King Janaka spoke to the prime minister.

59. Saṅ Rāma yogya rasikā ta* siwīn i Sītā,
sampat kulīna tuwi yowana śaktimānta,
undaṅ ta saṅ Daśarathāt laku śīghra méṅggal,
saṅ Rāmadéwa waraṅĕn ya ta pājaranta.
*CDE. a. ABK rasikā siwīn.

'It is fitting that Rāma becomes the husband of Sītā, immaculately coming from a good family, young and also powerful. Invite king Daśaratha. Go immediately and be quick! Tell him that Rāmadewa will be married [to Sītā].'

60. Nā liṅ niraṅ Janakarāja rikaṅ kinonkon,
luṅhā ḍatĕṅ tumama mājar-ajar yya* wrĕtta,
kagyat siraṅ Daśarathān winarah inundaṅ,
tātar wihaṅ sira pinèt tĕka śīghra méṅgal.
*ABCDE. b. K ya. c. ADE Daśarathāt.

Thus said King Janaka to the messenger. He went, he arrived and entered [into the audience of king Daśaratha] to tell the news. King Daśaratha was surprised when he was told and at being invited [to the wedding]. Without delay he promptly set out for the journey at great speed.

II

61. Tatkāla yar tĕka rikaṅ Mitilādhirājya,
    maṅkat sagorawa siraṅ Janakār panuṅsuṅ,
    nānā prakāra panamuy paribhoga yogya,
    mojar ta saṅ Janakarāja mulat saharṣa.

When he arrived at the excellent city of Mithilā, king Janaka went to meet him respectfully, with offerings of all kinds of food and drink to welcome him. Looking happy, king Janaka spoke:

62. Hé nātha saṅ nrĕpati śūra mahāprabhāwa,
    dharmārtha kāma gawayĕn tuwi dé naréndra,
    mitra hyaṅ Indra kita déwata tulya sākṣāt,
    bhāgyan tĕmĕn kami ḍatĕṅ naranātha maṅké.

'Well, o, heroic king with great powers, *dharma* (religious acts), *artha* (gathering worldly wealth), *kāma* (striving for sexual fulfilment of progeniture), should be observed also by a *kṣatriya* (warrior caste). You are a close friend of god Indra, almost a deity yourself. How fortunate I am, that Your Majesty has come here.

63. Rānak naréndra guṇamānta suśīla śakti,
    saṅ Rāmadéwa tamatan papaḍérikaṅ rāt,
    Sītā ya bhaktya ryanak naranātha tan lèn,
    nāhan prayojana naréndra pinèt marā ṅké.
    b. ABCDE papaḍa rikèṅ.

'Your son Rāmadewa is full of virtues, well-behaved and powerful without equal in the world. Sītā will serve your son devotedly, no-one else. This was the reason that Your Majesty was sent for to come here.'

64. Nā liṅ nirомĕtu ta saṅ wara rājakanyā,
    pahyas huwus hana kabèh masĕkar sugandha,
    maṅsö manĕmbah i siraṅ naranātha kālih,
    lāwan siraṅ nrĕpatipūtra Surāmabhadra.

Thus he spoke. The beautiful princess together with prince Surāmabhadra [the most handsome Rāma], after being fully dressed [and] with fragrant flowers, came forward to pay obeisance to the two kings.

II

65. Sāmpun manĕmbah adulur sira kārwa muṅgah,
ṅkānèṅ umah pawaraṅan paḍa harṣācitta,
méraṅ-iraṅ hana giraṅ nira yan pasaṇḍiṅ,
tan yogya yan wuwus wèh paturū nira ṅkā.

After paying due homage, they both entered the wedding pavillion with happiness in their hearts. They sat side by side, a little embarrassed but full of joy. It is not proper to relate about their sleeping together there.

66. Luṅhā ṅ kulĕm* rahinakāla wijil hyaṅ Arkka,
mamwīt ta saṅ Daśarathomulihéry Ayodhyā,
lāwan anak nira ta Rāghawa Lakṣmaṇātah,
Sītā tumūt saparicāra parĕṅ umaṅkat.
*C. a. ABDEK luṅhā kulĕm.

Night passed. It was morning. The sun came up. King Daśaratha requested leave to return to Ayodhyā together with his sons Rāma and Lakṣmaṇa. Sītā went too together with all her entourage.

67. Lāwan amātya bhaṭamantri kabèh manuṅgaṅ,
luṅhā sirāta liwat* iṅ wanadéśa rāmya,
kāwit hana pwa maṅawit wiku rodrarūpa,
pañjaṅ nyawak nira satal mamikul ta laṅkap.
*BC. b. AK sirāliwat. D sirār ta liwat. E sirār haliwat.

Also highranking officials and ministers went along, all on horseback. They went through beautiful places in the forest. Suddenly there was a brahmin with awe-inspiring appearance, blocking their way. He was as tall as a palm-tree and carried a bow on his shoulder.

68. Wok bris kumis nira piśaṅga jaṭā nirāwyaṅ,
saṅ Rāmabhargawa ṅaran ira tan hanoli,
saṅkĕp sĕnaddha umasö ta mapatrayuddha,
mojar nirādara wuwus nira tan hana twaṅ.
b. B hanolih. c. B umaṅsö. d. ACD sirādawa.

His beard was curly, his moustache and plaited hair were red. His name was Rāma, son of Bhrĕgu, the unequalled. Well-armed and prepared for a duel he stepped forward. Then he spoke without respect.

II

69. Ai Rāmadéwa aku Rāma ṅaranku riṅ rāt,
 yan śakti ko papagakĕn [n]aku yan prawīra,
 ko mātya dèṅku athawa aku mātya dému,
 wĕnṭaṅ* larasku yadiyan tuhu śaktimānta.
 *ABDE. d. CK wĕnṭĕṅ.

'Hey Rāmadéwa. I also am called Rāma by the world. If you are powerful and have courage, meet me in battle. Either you will be killed by me or I will be killed by you. Draw my bow, if you are really powerful.'

70. Nā liṅ niraṅ Paraśurāma mapatrayuddha,
 Sītā gĕlāna kumĕtĕr ta manon apūrwa,
 mojar ta saṅ Daśaratāsi manĕmba-nĕmbah*,
 saṅka ryasih nira maputra lawan mamantu.
 *CE. c. ABDK manĕmbah-nĕmbah. d. E ryyasih.

Thus Paraśurāma (Rāma with the axe) spoke, ready for a duel. Sītā was filled with fear, her body trembled, seeing [a person] she had never seen before. While constantly paying homage with folded hands out of love for his son and daughter in law, king Daśaratha spoke.

71. Hé Jāmadagni kita śakti gahan rikèṅ rāt,
 kwèh śaktimānta ratu śīrṇna pĕjah ya dènta,
 mahyun ta mapraṅa puwih kalawan si Rāma,
 tan yogya dènta ya raray tuwi hīnaśakti.

'Hey Jāmadagni, you are wellknown throughout the world as being powerful. Many mighty kings were slain by you. But now you want to fight Rān.a. It is not right that you do so, as he is still a child and not powerful.'

72. Nā* liṅ narādhipa** maminta kasih manantwa,
 tan parĕṅö Paraśurāma sirābhimana,
 saṅkā ri darppa nira tan panahā-nahā wwaṅ,
 tā śakti liṅ nira wanèh sira kéwalātah.
 *E. **BCE. a. ABCDK na. ADEK narādhipé.

Thus spoke the king, begging for mercy, but the haughty Paraśurāma would not listen. Because of his pride he did not consider anyone else to be powerful, only he himself.

II

73. Laṅkap nirātiśaya dibya magöṅ apañjaṅ,
    mwaṅ hrū pawèh ri sira saṅ nrĕpaputra Rāma,
    yapwan wĕnaṅ mayat i ko alahāku démս,
    bhaktyāku liṅ nira mahā mamarīkṣa śakti.

He gave his extremely large and long bow together with an arrow to prince Rāma. 'If you can draw it, you win. I will pay my tribute to you', he said, eager to try the strength [of prince Rāma].

74. Saṅ Rāmadéwa sira śūra sudhīra maṅsö,
    taṅgap tikaṅ laras agöṅ madulur tat aṅgwan,
    śīghrār watĕk ya kawĕnaṅ tumihaṅ tikaṅ hrū,
    saṅ Jāmadagni mawĕnĕs humĕnĕṅ kapuhan.
    c. BCDE ikaṅ.

Rāmadéwa, brave and firm of mind, stepped forward and received the big bow. Then without hesitation he promptly drew it and was able to put the arrow on it. Jāmadagni was surprised, his face turned pale, and he remained silent.

75. Saṅ Rāmabhārgawa apanta tujuṅku liṅta,
    yapwan gulūnta panahĕn yadiyan hatinta,
    tan dadya nisphāla iké kita matya dèṅku,
    yapwan palaṇḍuṅa manĕmbaha bhaktya sojar.

'Rāmabhārgawa, at what part of your body should I aim. Is it to be your neck or your heart? I will not fail. You will be killed by me. If you want to live longer, pay tribute, as you said.'

76. Méraṅ siraṅ Paraśurāma gĕlāna képwan,
    trĕṣṇa sirèṅ hurip asih wĕkasan ta mojar,
    swarggāṅku dibya i ruhur paṅāhā hyaṅ Indra,
    yékāt panah hilaṅakĕn mara tak para ṅkā.
    d. A ilaṅakĕn. tat para. B tan para ṅka. C yékan. tat. DE tat para.

Paraśurāma was abashed, sad and worried. He was too attached to life. At length he spoke: 'Indra has reserved an excellent place in heaven for me, there above. Shoot at it and destroy it, so that I cannot go there.'

II

77. Nā liṅ niraṅ Paraśurāma nĕhĕr ta luṅhā,
    méraṅ tumona muka saṅ nrĕpapūtra Rāma,
    mahyā ikaṅ bala kabèh nya humuṅ paḍātri,
    saṅ Maitilī* sira saharṣa marir makiṅkiṅ.
    *A. d. BCDEK Maitili. A mari. C marin. D marī.

Thus spoke Paraśurāma, then went away, ashamed to look at the face of prince Rāma. All the army shouted out aloud and noisily. Maithilī (Sītā) rejoiced and was no longer worried.

78. Atha ri sĕḍĕṅ ikā saṅ Bhārggawālah ya luṅhā,
    Daśaratha sira harṣān kolakĕn pūtra Rāma,
    krama lumaku umaṅkat tuṅgaṅan kapwa maṅrap,
    satĕka nira sinuṅsuṅ dé nikaṅ wwaṅ ry Ayodhyā.

When Bhārgawa was defeated and had gone, Daśaratha happily embraced his son Rāma. Then they continued their journey on their vehicles swiftly. As they arrived in Ayodhyā, they were met by the people [of all walks of life].

TRĔTĪYAS SARGGAH
CHAPTER III

1. Ḍatĕṅ pwa mahārāja saṅ Daśaratha ryy Ayodhyāpura,
   inastuti ta saṅ naréndrasuta Rāma dé niṅ sarāt,
   apan ilaṅakĕn musuh nira mahārṣi riṅ āśrama,
   lawan Paraśurāma śakti tuwi sor atah dé nira.
   a. C Daśarathā. E. Ayodhyāpurā. c. ACE aśıama.

   King Daśaratha was back in the city of Ayodhyā. Prince Rāma received the praise of all the people because he destroyed the enemies of the priest in the hermitage and even the powerful Paraśurāma (was defeated by him).

2. Tatan hana wanèh anuṅ pinuji dè nikaṅ wwaṅ kabèh,
   naréndrasuta Rāmadéwa sira śakti tātan kalèn,
   amātya bhaṭamantri tuṣṭa magiraṅ paḍāṅastuti,
   sirékana iniṣṭi ratwa nikanāṅ Ayodhyāpura.
   c. D bhatamantri. d. D Ayodhyapuré.

   Nobody else was glorified by the people, only prince Rāmadéwa [who] was powerful, no-one else. Highranking officials and ministers were full of joy and praise; they desired that Rāma should be crowned ruler of the kingdom of Ayodhyā.

3. Samaṅkana naréndra saṅ Daśarathāsi harṣāgiraṅ,
   si Rāma juga ratwa tan si Bharata pwa liṅ nira,
   praśāsta karĕṅö parampara ujar naréndrāpagĕh*,
   samāpta winarah tikaṅ bala kabèh ryyujar saṅ prabhu.
   *CDE. b. BD ta si. C pwa nā liṅ. c. ABK naréndra pageh.

   Likewise king Daśaratha was exceedingly happy. He said : 'Rāma will be king, not Bharata.' The words of the king were already known to the people, and the army and officials had been instructed concerning the king's intention.

4. Anéka saji saṅgrahékaṅ* abhiṣéka yomèh tĕkā,
   sinaṅgraha sapādapaṭa** maṇimukhya siṅhāsana,
   lawan kanaka kumbha tīrtha ya isi nya sāmpun mawit,
   ginomaya ikaṅ sabhā sinawuran ta gandhākṣata.
   *c. **BE. a. ABDEK saṅgrahékāṅ. b. ACD sapādapaṭṭa. d. ABC gandhakṣata.

   All the offering dishes for the coronation ceremonies were almost ready. A throne with a footstool studded with precious gems was prepared, also golden pots filled with holy water were ready. The audience hall was cleansed with cow-dung and fragrant grains was strewn [over the floor].

III

5. Sugandha kumukus ṅ asöp ya tinatā kabèh tūt sisī,
kukus nya mawĕlun-wĕlun gugula dhūpa* gandhotkaca,
sĕkar surabhi cāmpakāsana sugandha lumrā marūm,
lawan dhwaja patāka komala kĕlab nya dé niṅ aṅin.
*ABCD. b. EK gugula. ABCD gandhokaṭa.

The smoke of bdellium and fragrant incense whirled up out of incensories arranged alongside. Sweet smelling *surabhi*, *campaka* and *asana*-flowers were strewn everywhere. Banners and flags flew softly in the wind.

6. Sĕḍĕṅ nira kināryya ratwaṅabhiṣéka yomèh tĕkā,
gĕlāna sira saṅ naréndragharinī siraṅ Kékayī,
anak nira atah siraṅ Bharata ratwa kahyun ira,
apan pasamayan sĕḍĕṅ nira sinoma-somah pwa wèh.

As the time of the coronation ceremonies came near, Queen Kékayī was ill at ease. She desired that her son should be crowned king, as had been promised at her wedding formerly.

7. Nda tan hana anak nirāpara-paran maré saṅ kaki,
siraṅ Bharata tar wĕruh ryyaṅĕn-aṅĕn iraṅ Kékayī,
sirāta juga mogha kimburu tumon siraṅ Rāghawa,
alah pracaya riṅ [ṅ] ujar samaya niṅ sumomah sira.
b. BD yyaṅĕn-aṅĕn niraṅ.

But her son was not present. He had gone to his grandfather. Bharata did not know of his mother's intention. She was also jealous of Rāma and put too much faith in the words of a suitor.

8. Masö sira ri saṅ narādhipa mahā mamighnāna don,
pininta nira saṅ naréndrasuta Rāma muṅggèṅ alas,
anak nira atah ya ratwa kaharĕp niraṅ Kékayī,
gĕlāna ta naréndra saṅ Daśarathāśa képwan sira.
b. B muṅgwiṅ.

She went to the king with the purpose of foiling his plans. She requested that prince Rāma be banished to the forest and claimed, that her son should be crowned king. King Daśaratha was upset and was most discomforted.

III

9. Sawèt nikana satya saṅ prabhu kinon ṅ anak miṅgata,
kadi pwa ya ilaṅ ṅ asih nira hiḍĕp nikaṅ wwaṅ kabéh,
gĕlāna maṅaraṅ [ṅ] alah salahasātimohāṅĕsah,
mahöm ta sahana nya kapwa umasö ri saṅ Rāghawa.

b. ABCD ilaṅ asih. nikaṅ waṅ. c. ABCD gĕlāna maṅaraṅ alah salahasātimohāṅĕsah.

Owing to his truthfulness, the king ordered his son to go [into exile], as if all his love [for Rāma] had gone, people thought. Distressed and very much disappointed, sighing again and again, all of them assembled and approached Rāghawa (son of Raghu).

10. Ah-o lalu lalis naréndra tamatan panolih guṇa,
lawan Bharata duṣṭa hāh lalu gĕlĕh niraṅ Kékayī,
nahan ya ta wuwus nya wèh ri harĕpan iraṅ Rāghawa,
tumūta umarèṅ alas kira-kira nya tan kantuna.

c. B wé.

'Alas, alas ! the king is very harsh and inconsiderate of virtuous [people]. Bharata is also fraudulent. Ah ! How mean is Kékayī.' Thus were their words in front of Rāghawa; they wanted to go with him to the forest and did not wish to be left behind.

11. Sudhīra ta siraṅ nrĕpātmaja wawaṅ ta mojar sira,
lakiṅku sahananta haywa malarāk parékāṅ alas,
apan ikana ajña saṅ prabhu anugrahékin tĕka,
prayojana nikaṅ anak gumawayaṅ pakon iṅ bapa.

The prince was firm of mind. Quickly he spoke : 'My friends, all of you, do not feel dejected that I have to go to the forest, because it is the order of the king and [an order of the king should be regarded] as a favour. It is the [ultimate] wish of a child to carry out the order of his father.

12. Apan sira mamĕtwakĕn sira mawèh wruhèṅ lor kidul,
siréka maṅiṅū rumakṣa rikanāṅ anak riṅ bhaya,
agöṅ paṅupakāra saṅ prabhu mataṅ nya tag laṅghana,
lĕhöṅ mati misan-misan saka rikaṅ wihaṅ riṅ bapa.

c. ABCDE tat laṅghana. d. ABCDE wiyaṅ.

'Because he brought him to this world, he instructed him which is north and which is south. He looked after him and watched over his child against danger. The care of the king towards me is limitless, therefore I will not disobey [his orders]. I prefer to die at this very instance than to defy my father.

III

13. Tulih ta* sahananta haywa ta saśoka dé ni ṅhulun,
arinku ya siwinta saṅ Bharata ratwa tan saṅśaya,
apan aku ikāṅratuṇ ḍatu ariṅku tātar kalèn,
lawan sira naréndra taṅguhana haywa śoka ṅ hati.
*ABCDE. a. K tulih sahananta. c. ABE ikā.

'Return home, do not feel sad about me. Serve my brother Bharata as king wholeheartedly, because I make my brother king, no one else. And tell the king not to worry !'

14. Nahan ikana liṅ nira krama madĕg ta luṅhā sira,
lawan ari nirāta Lakṣmaṇa tumūt siraṅ Maitilī,
Sumantri mapatih sirāṅatĕrakĕn parékāṅ alas,
lawan sahana saṅ sumādhya sira ratwa yāsih tumūt.

Thus were his words. He stood up and departed, followed by his brother Lakṣmaṇa and [his wife] Maithilī (the princess of Mithilā). The prime minister Sumantrī accompanied them to the forest, followed by those people who wanted Rāma to become their king.

15. Ḍatĕṅ sira rikāṅ alas ri tamasā mahārāmya ya,
lalu ṅ diwasa maṅhinĕp sira rikāṅ alas bhīṣaṇa,
rinākṣa nira tékanaṅ bala kabèh pijĕr yyāturū,
waṅuṇ ḍahina śīghra miṅgat aṅĕnĕs ta saṅ Rāghawa.

They arrived at a place near the Tamasā-river, the forest with extremely beautiful scenery. Day had gone and they stayed overnight in the dangerous forest. He (Rāma) watched over all his subjects who were in deep sleep. Soon at daybreak Rāghawa quietly went away,

16. Siraṅ taruṇa Lakṣmaṇāmilu lawan siraṅ Maithilī,
tatan hana wĕruh sĕḍĕṅ niran umiṅgat aṅlĕs hilaṅ,
gĕlāna ikanaṅ balāṅ pawuṅu lèn Sumantryāṅaraṅ,
apan kahilaṅan taman wruh i wĕkas niraṅ Rāghawa.
a. ACDE Lakṣmaṇomilu. b. A aṅĕnĕs. E aṅĕnös.

followed by young Lakṣmaṇa and the princess of Mithilā. No one saw them disappearing quietly [into the woods]. Prime minister Sumantrī cried his heart out, and all the people were distressed when they awoke and saw that Rāghawa had gone without trace.

III

17. Humuṅ ya manaṅis rikāṅ alas alah masāmbat masū,
tatan wruh i pamètana nya ri siraṅ hilaṅ tan katon,
maluy ta ya kabèh mulih tĕka rikèṅ Ayodhyāpura,
manah nya juga tan mulih milu tumūt ri saṅ Rāghawa.

a. A masu.

They wept and lamented loudly, they did not know where to look as they had disappeared without trace. So they returned and arrived back at the city of Ayodhyā, but their hearts did not return, but remained with Rāghawa.

18. Lawan saṅ apatih Sumantri marahup sirèṅ lwah magöṅ,
linālana niraṅ manah makin agöṅ ta kiṅkiṅ nira,
mulih ta sira tūt hawan r-aṅĕn-aṅĕn ta saṅ Rāghawa,
ḍatĕṅ sira rikāṅ Ayodhyapura śūnya taṅ rāt hiḍĕp.

c. A muli.

Likewise prime minister Sumantrī; he washed his face in a large river. Though he tried to console himself, he became more and more depressed. He returned, along the way continuously thinking of Rāghawa. Arriving at the city of Ayodhyā, he felt as though the world were empty.

19. Masuk sira rikaṅ kaḍatwan umasö ri saṅ bhūpati,
mulat pwa naranātha saṅ Daśarathāṅaraṅ* mūrcchita,
apan mulat i saṅ Sumantri juga tar parowaṅ sira,
tĕñuh hati nirāpasah r-aṅĕn-aṅĕn lara niṅ anak.

*BE. a. A umasö bhūpati. b. ACDK. Daśarathāṅaraṅ-araṅ.

He entered the palace to have audience with the king. King Daśaratha looked up, then swooned away out of distress, as he saw that Sumantrī came alone. His heart broke when he recalled the sufferance of his children.

20. Inastuti sirèṅ daṅū pinuji dhīra tātar lĕgö,
sahiṣṇu humĕnĕṅ kumĕlakĕn ikaṅ larāgöṅ tĕmĕn,
mĕné ri papasah nira pwa ya sahiṣṇu tātan hana,
gupé kapalupuy hiḍĕp nira hilaṅ kadhīran nira*.

*BE. a. AC inastuti niré. c. A ya hisnu. C. tātan hanā. d. ACDK ira.

In the past he was praised and famous for his steadfastness and unwavering mind. Patiently and quietly he bore the burden of great unhappiness. Now at the separation from his children his forbearance gave way, his mind turned weak and broken, his steadfastness disappeared.

III

21. Sĕkul tar aharĕp asiṅ sarumakĕt tuwīnāryyakĕn,
    marir pawĕḍihan malit inalapan tikaṅ bhūṣaṇa,
    mahas mabayaṅan manah nira n-akūṅ kinuṅkuṅ juga,
    nahan* laku marèṅ taman sira lumālanékaṅ manah.
    *C. b. C mawĕḍihan. d. ABDEK hanan laku. BDE maré.

He did not want to eat rice, he cast away everything he had liked [before]. He stopped wearing fine clothes, and took off all his fine garments. His mind wandered away, suffering from pent up sorrow. So he went to the pleasure-garden to comfort himself.

22. Makin pwa ya makūṅ ikaṅ hati gĕlāna monĕṅ atah,
    narėndra baribin manah nira tumon taman rāmya ya,
    waliṅ nira paṅoṣadhān lumipurāṅ unĕṅ riṅ anak,
    mulih sira sakèṅ taman malara kaṣṭa puh mūrcchita.
    b. C baribīn.

However his heart became more depressed, frustrated with unfulfilled longing. The mind of the king was disturbed when he saw the beautiful garden, at first he thought that it would bring relief for his yearning to his child. He returned from the garden more broken-hearted and senseless.

23. Hanan kĕlu rikaṅ tilām tuwi malit malĕmbut matīs,
    awak nira linépanĕṅ sulur usĕr lawan caṇḍana,
    nda tan paraṣa tan panīsi mapanas kabèh yan hiḍĕp,
    ri tībra nikanāṅ unĕṅ dadi mulih sirèṅ swargga wèh.
    c. D panisi. ABDE yak.

His bed was cool, soft and smooth, his body was anointed with cream made of grounded roots and sandalwood, but these had no effect at all, it could not bring his temperature down, he felt his body was hot all over. Because of deep remorse he returned to heaven.

24. Mawū mawalikan anakbi niraṅ naréndrānaṅis,
    gĕluṅ linuputan apus nya umuré sawèt niṅ lara,
    maṇik kanaka bhūṣaṇādi sĕsĕran tibā riṅ lĕmah,
    apan magulinan gĕlāna makuśā masāmbat masū.
    c. C maṇi kanaka.

The queens wept and lamented while rolling over the ground. Out of grief they undid their hairknots and left the hair loose. Jewellery, golden ornaments [such as] earrings fell on the ground, because they [the queens] rolled over and over while weeping and lamenting.

III

25. Amātya bhaṭamantri kapwa ta masö mahöm-höm kabèh,
sirań Bharata śīghra yar laku mulih hinundań ḍatĕń,
tinon ira tikań kaḍatwan asamun ya tistis kabèh,
kadi pwa lĕburékanań lĕbuh apan tayāńdwal mĕtu.
a. CD amatya. d. E lĕbu.

All the high-ranking officials and ministers assembled and entered the palace. Bharata, who was sent for, immediately departed [from his grandfather's place] and arrived soon after. He saw that the city was deserted, everything seemed to have come to a standstill. There seemed to be a breakdown on the highway, as nobody turned up to do business.

26. Sagadgada manah nirar laku masuk riń abhyantara,
umuń sahana sań kapańguh anańis sumuńsuń sira,
matakwan amĕpĕr siré kalara sań naréndrār pĕjah,
satorasi sirāń ibū marahakĕn siré sań anak.

With doubtful mind he entered the audience hall, everyone he met, was in tears. He asked about the disease which lead to the death of the king. Then respectfully his mother told him [everything].

27. Huwus nira wĕruh ri hétu nira sań naréndrār pĕjah,
saroṣa magĕlĕń sirèń ibu masö ta mojar sira,
lukan kita harébu nirghrĕṇa hatinta duṣṭāgĕlĕh,
wĕnań kita rumuddha kāryya naranātha tātar hĕnĕń.
a. CD naréndrā pĕjah.

When he heard about the reason for the death of the king, he was greatly infuriated with his mother. Then he spoke: 'How cruel you are, mother. And extremely wicked. You had the heart to foil the plans of the king and allowed him no rest.'

28. Apa k-phala ri sań tigār para rikāń alas durggama,
kitat hana rikāń Ayodhya pira göńa nīnakta wèh,
kunań kami kabèh umilwa mati dènta wèt niń lara,
ah-o saphala dènta māmbĕk umatīń sarāt tar masih.
c. C apa k-pala ri sań. d. D masi.

'What benefit do I gain from the leaving of the three of them to the impassible forest. You stay in Ayodhyā, let's see what great pleasure you can get. As for us, we will join in the death [of my father], because of you, because of sorrow. Ah ! O ! How successful is your plan in killing the people throughout the kingdom without mercy.

III

29. Ṅhulun niki* kinonta ratwa aparan guṇā niṅ ratu,
yadin pamuharā wirodha umalākĕnaṅ** rāt kabèh,
lawan aku winèhta sora adhamā sakèṅ Lakṣmaṇa,
tumūt ya drĕḍabhakti tār alaṅ-alaṅ ri saṅ Rāghawa.
*DE. **BDE. a. ABCK iki. C kinontaṅ. b. ACK umalakĕnaṅ. c. BCDE saké.

'You wish me to become king. What is the use of being king at the expense of the distress and breakdown of the world. And you have made me inferior to Lakṣmaṇa. He goes along with Rāghawa, unlimited is his devotion.'

30. Nahan nikana* liṅ nirāṅuman-uman ri saṅ Kékayī,
tatar gĕrĕmĕ ratwa dhīra sira satya bhaktīṅ kaka,
nirantara humīs ta luh nira gĕlana wèt niṅ lara,
wawaṅ sira kataṅguhan maṅĕn-aṅĕn pĕjah saṅ prabhu.
*DE. a. ABCK ikana. b. B bhaktī. c. ABDE nirāntara. C humīs ni.

Thus were his words of abuse towards Kékayī, he did not want to be crowned king. He was firm and devoted to his older brother. Incessantly his tears flowed down, out of grief. Then he was reminded to think about the dead body of the king.

31. Sinantwa sira dé nikaṅ bala kabèh lawan saṅ ibu,
ilaṅ lara nirālilaṅ hati maho maluy nirmmala,
apan prakrĕti jāti niṅ dadi kabèh matuṅtuṅ pati,
ya tékan inaṅĕn-aṅĕn ira hilaṅ ta kiṅkiṅ nira.
b. CD hilaṅ. d. A hinaṅĕn-aṅĕn. CD hinaṅĕn-[n]aṅĕn nira......kiṅkin.

He was addressed by all his subjects as well as by his mother. His sorrow disappeared, his mind became clear and pure again, because that is life. Everything born should end up in death. That was in his mind so that his sorrow vanished.

32. Kinon ira ta saṅ balādhika tumunwa saṅ bhūpati,
maśoca ta mawèh tilĕm sira rikaṅ tilĕm niṅ wulan,
samāpta maharĕp ta saṅ Bharata mèta saṅ Rāghawa,
ri satya nira bhakti riṅ kaka tirun nikaṅ rāt kabèh.
c. B sāmanta.

He ordered the chief of the army to cremate the body of the king. He performed the rituals of purification and ceremonies for the death at the end of the month. When it was over, Bharata wanted to look for Rāghawa, because of his true devotion to his older brother, which should serve as an example to the world.

III

33. Liman kuda lawan ratha pramuka niṅ balānuṅ tumūt,
sĕnaddha dumulur siraṅ Bharata śīghra luṅhā sira,
tĕka pwa sira riṅ alas gaja rathāśwa kapwānusup,
mahas sira rikāṅ alas umulisāk ri saṅ Rāghawa.

c. AC riṅ [ṅ]alas.

Elephants, horses, and wagons were the vanguard of the accompanying troups which were prepared to follow prince Bharata, who immediately departed. He arrived at [the limits] of the forests and with wagons, horses, elephants etc. he entered the woods to search for Rāghawa.

34. Ri piṅgir ikanaṅ nadī ri Tamasérikā durggama,
alas gahana gahwarāgraha guhā nya gambhīra ya,
lawan kali juraṅ trĕbis biṣama bhiṣaṇālwāṅawit,
siraṅ Bharata tātakut nira alah umèt saṅ kaka.

a. A ri tamasé durggama. d. E tar tākut.

At the banks of the river Tamasā, it was very difficult to get by. The woods were thick and impassible with large deep caves. Besides, the ravines and river banks were steep and full of perils, but prince Bharata was not afraid to lead the search for his brother.

35. Taman katĕmu saṅ pinèt lumaku saṅ mamèt tar maṅèl,
tĕmu ṅ lwah atinirmmalātiśaya dibya Gaṅgā gahan,
maṇik sphaṭika candrakānṭa ya paḍa nya śuddhāputih,
kadi pwa ya manah niraṅ Bharata satya bhaktīṅ kaka.

b. AD lwa. c. BCD candrakanta. paḍā. d. DE bhaktin.

As he did not find him, he just pressed on unwearily, and arrived at a flawless and sacred river, the wellknown river, Gaṅgā, pure and white like the crystals of *candrakānta* stones. Likewise was the mind of Bharata, truly devoted to his older brother.

36. Muwah ta manusup rikān katĕmu tékanaṅ lwah magöṅ,
pratīta Yamunā ṅaranya makiris hilī* nyāhĕniṅ,
i sor hana ta saṅgama nya kalawan ta Gaṅgāputih,
kadi pwa ya bhaṭāra Wiṣṇu kalawan Bhaṭāréśwara.

*C. b. ADEK hili. B hili nya.

Then he went further in, and came to another big river, the well known Yamunā with its glowing clear water. Below streams, it flowed together with the shining Gaṅgā, like god Wiṣṇu united with god Īśwara.

III

37. Muwah ta manusup hana pwa patapan pinaṅguh nira,
subhikṣa ya manoharāśrama niraṅ Bharadwāja ya,
sĕḍĕṅ tiba-tibāṅlaluṅ diwasa kāla soré n tĕka,
mahārṣi saha śisya gorawa masö manuṅsuṅ sira.
d. BE sumuṅsuṅ.

When he went further, he came to a hermitage. It was the prosperous and attractive hermitage of the sage Bharadwāja. Daylight was suddenly gone, nightfall arrived. The great sage together with his pupils respectfully welcomed him.

38. Anéka panamuy mahārṣi mĕtu saṅka riṅ yoga ya,
amogha manurun manojña* kayu pārijātādbhuta,
asiṅ sakaharĕp saménaka pawèh niraṅ paṇḍita,
aho saphala niṅ tapātiśaya sarwwakāmaprada.
*ABCDE. b. K manoja. d. ABCDE pradā.

Various food was offered by the great sage which was produced by the power of his *yoga*. Suddenly attractive and marvellous *pārijāta*-trees descended [from heaven] which could produce everything one wished as a gift from the sage. Oh ! Great asceticism indeed gives good result, it fulfills all that one wishes.

39. Anākĕbi* riṅ Indraloka manurun lawan apsarī,
ya téka makurĕn-kurĕn ri sira saṅ tamuy kādbhuta,
mabaṅsi maṅiduṅ makinnara malāwu wīṇāṅigĕl,
jĕnĕk ta sira saṅ tamuy dadi tĕhĕr maṅantyaṅhinĕp.
*D. a. ABCEK anakĕbi. B apsara. c. A mayāwu wīnnāṅigĕl. E malāwu winnāṅigĕl.
d. CD maṅantyaṅinĕp.

Ladies from Indra's heaven descended together with heavenly nymphs, they served the unsuspecting guests as their wives, playing flutes, made of bamboo and gourd-fruit, and string-instruments, singing and dancing. The guests were happy and stayed over-night.

40. Waṅuṇ ḍahina śīghra yar laku muwah umèt saṅ kaka,
lawan bala ḍatĕṅ sirèṅ talaga dibya Mandākinī,
kathañcana hana pwa nagna wanawāsa paṅguh nira*,
siromarahakĕn pradéśa kahanan niraṅ Rāghawa.
*B. c. ACDEK sira.

III

At daybreak they quickly set out again to look for the older brother. He [Bharata] together with his troops arrived at the excellent lake of Mandākinī. By accident they met a naked forest-dweller who told him the place where Rāghawa lived.

41. Pawitra hana Citrakuṭagiri durggamāwān magöṅ,
manohara ya rāmya yéka kahanan niraṅ Rāghawa,
saharṣa winarah ta saṅ Bharata śīghra maṅkat sira,
lawan bala kabèh manèk sira* rikaṅ gunuṅ durggama.

*ABCD. d. EK manèk rikaṅ.

'There on the holy mountain of Citrakūṭa, big and high and inaccessible [to men], but attractive with beautiful scenery, is the place where Rāghawa lives.' Bharata, rejoicing at receiving the information, promptly left for the inaccessible mountain, followed by his troops.

42. Umèh nira tĕkā sasaṅśaya mulat ta saṅ Lakṣmaṇa,
waliṅ nira musuh ḍatĕṅ r-adĕgakĕn ta laṅkap nira,
sĕnaddha pinasuk niraṅ kawaca yatna dhīrāṅadĕg,
alis nira ya cāla mārĕṅu lalāṭa kumrūtakĕna.

c. A rātna lèn bhūṣaṇa. d. C. kumrutakĕné. D halis.

When they came near the place, Lakṣmaṇa saw them. Suspecting them to be an approaching enemy, he put up his bow, wore his armour and stood ready and firm, with his eyebrows twitching with anger and furrows appearing on his forehead.

43. Tinon ira ya tar pasañjata taya ṅ galah tāpapan,
tuhun kuda liman rathādulu-dulur ya makwèh juga,
makin ta maparö wĕruh siran inaryyakĕn taṅ laras,
masö sira ri saṅ kakāwara-warah ri saṅ Rāghawa.

Then he saw that they were not armed, there were no lances and shields, though there were many horses, elephants and rows of wagons. As they came closer, he knew [who came] and laid down his bow. He went to his brother Rāghawa to inform him.

III

44. Siraṅ Bharata śīghra yar tĕka masö manambah sira,
lawan bala nirāwarah ta sira yar pĕjah saṅ prabhu,
saśoka manaṅis humuṅ sira kabèh sawèt niṅ lara,
anantara marir makiṅkiṅ arahup ta madyus kabèh.
d. ABE anāntara.

Bharata, followed by his troops soon came and made his obeisance with folded hands. Then he told the news about the death of the king. Sadly they wept altogether and lamented loudly of great sorrow. After a while they stopped crying and washed their bodies and faces.

45. Naréndrasuta Rāma sāmpun arahup ta mojar sira,
ariṅku Bharatāt ulih hara rikaṅ Ayodhyāpura,
ujar haji ikā dumèh aku marèṅ alas tan kalèn,
kitékana gumantya ratwa ya mataṅ nya tat saṅśayā.
b. ABCE Bharatāt ulihta rasikāṅ. D Bharatāt ulihtari rikāṅ. d. CD saṅśaya.

After washing himself prince Rāma spoke: 'My younger brother Bharata, please return to the city of Ayodhyā. It is because of the king's order that I went to the forest, nothing else. You succeed [our father] as king, don't have any doubt.

46. Lawan kita magöṅ guṇanta gaṇitan tatan hĕntya ya,
prawīra wihikan kitèṅ aji lawan kalap niṅ naya,
mataṅ nya kita yogya ratwa saphalān siwin rākṣakā,
guṇanta aparan guṇa nya yadi tan guṇa niṅ ratu.
b. BE kalāp. d. ABCDE yadiyan.

Furthermore, you have great virtues, countless and limitless. You are brave and adept in the sciences, and a master in politics. Therefore you are the best man to be king, who can rule and protect [the people] with success. What is the use of your virtues if you are not to be king.

47. Kunĕṅ yan alĕmĕh pi ratwa ri hanaṅku muṅgwiṅ alas,
ujarku pituhunta kéwala kitāta bhaktyākaka,
awās ya mulihāta liṅku kita haywa śoka ṅ hati,
hanā ta juga rākṣakā kita rikaṅ kaḍatwan [n] ari.
c. C śoka kaṅ.

On the other hand if you feel reluctant to become king, because of my exile in the forest, just follow my words, obey your older brother. Certainly you have to return [to Ayodhyā], I order you. Do not grieve. Protect the kingdom, my younger brother !

III

48. Nahan ya ta wuwus nirātiśaya dhīra dibyaṅ manah,
wĕnaṅ nira rumākṣa saṅ bapa rikā kasatyan [n]ira,
samaṅkana siraṅ kinon muliha ratwa tātan lĕgö,
siraṅ Bharata bhakti riṅ kaka wawaṅ ta mojar sira.

a. D dibyā. b. A rikāṅ.

Thus were his excellent words, as an expression of his firm and good heart. He was capable of upholding [the honour of] his father and his truthfulness. Meanwhile Bharata who was ordered to return to become king, was very reluctant to do so, because of his devotion to his older brother. Then he spoke.

49. Pirā inaka ni ṅhulun hana rikaṅ kaḍatwan kunĕṅ,
sĕḍĕṅta humiḍĕp ikaṅ lara hanèṅ alas kāsyasih,
lawan kita ta yogya ratwa tuwi rākṣakā niṅ jagat,
apan matuha śaktimānta guṇamānta śūrèṅ raṇa.

'What pleasure do I gain in staying in the city, whilst you are suffering hardship in the forest. Besides it is more fitting that you become the king, to rule over the world, because you are older, powerful, virtuous and victorious in battle.

50. Nya taṅ kuda liman lawan kanaka ratna yogya prabhu,
ndya yuktyan ikihĕn ṅhulun kumawaśakĕnékā kabèh,
amātya bhaṭamantri yogya karikā sumiwya ṅhulun,
mataṅ nya mulihāta ménaka kitāta bhūpālaka.

'Behold ! All those horses, elephants, gold, jewels, are suitable for kings. There is no way that I am qualified to take control of them. I am only fit to become a highranking official or a minister, to serve you. Therefore please return home and take the throne.

51. Lawan ṅhulun atīta nirguṇa guṇanta Gaṅgopama,
diwākara gunuṅ paḍanta Himawān lawan sāgara,
ṅhulun pwa pinujinta śakti guṇamānta tātan tuhu,
asambhawa wuwusta maṅduhuṅakĕn mahā maṅlaré.

'And I have practically no virtue at all, your virtues are like those of the river Gaṅgā. You are like the sun, the mountain Himawān or the ocean. You praise me as being powerful and virtuous, it is not correct. Your words are impossible, misleading and hurt very much.'

III

52. Nahan ikana wuwus saṅ Kékayīputra sādhu,
dadi sumahur ikā saṅ Rāmabhadrāsī maswī,
muliha ata kitāntĕn ṅkā ryy Ayodhyā tamolah,
yadin alĕmĕha séwan pādukaṅkwīki ratwa.
c. G yy Ayodhya.

Thus were the words, of the goodhearted son of Kékayī. So Rāmabhadra replied with pleading words: 'Please return and stay in Ayodhyā, my brother. If you are reluctant [to be king], serve my sandals. They will be the king.

53. Ndan kita pi sarabhāran rākṣaṅ sakala jagat,
kṣatriyawinaya yékā rākṣan katuturakĕn,
śāsaṇa ya gĕgĕn taṅ śāstra d-wulati lanā,
sojariṅ aji tūtĕn yékā mawa kasukan.
a. AE rākṣāṅ. BD rākṣā.

'But you will be the enforcing power, protecting the whole world. Keep in mind the rule of the warrior-caste and uphold it. Hold the guidance of the holy scripts and look them up regularly. Follow the good teachings. These will bring you happiness.

54. Dèwa kuśala śālā mwaṅ dharmma ya pahayun,
mās ya ta pahawrĕddhin byāyā riṅ hayu kĕkĕsĕn,
bhukti sakaharĕptād wèhi ṅ bala kasukan,
dharmma kalawan artha mwaṅ kāmāta ṅaran ikā.
a. C kuśala śāla. b. E ri.

'Maintain the temples to worship the gods and hospitals, improve the state of the *dharmmas* (religious domains). Increase wealth to be used to finance good/useful programs. You may enjoy [life] as much as you wish, but also give your subjects a good life, that is in the scheme of *artha*, *kāma*, *dharmma*.

55. Śīla rahayu rākṣan rāga dwéśa hilaṅakĕn,
kimburu ya ta hīlan śūnyāmbĕkta lawan awak,
nyāṅ winaya gĕgön asiṅ solah kinalulutan,
mwaṅ abhimana sampat antĕnku prabhu maṅalih.
c. G kinulululutan.

'Improve good conduct, get rid of passion and hatred. Banish jealousy completely from your heart [and body]. Occupy yourself with discipline, let all your actions be agreeable to everyone. Mind also, my brother, that too much of self consciousness leads to downfall.

III

56. Wruh pwa kita rikāndé prajñā dibya ṅaran ikā,
rin raṇamuka sāra mwaṅ wākśūra ya guṇitan,
tyāga kita mapuṇyā riṅ brahmāṅśa muniwara,
nāgata gawayĕntāt rākṣāṅ rāt ya pahapagĕh.
d. A gawéyĕn. B tān. G gawayĕn tāt ya.

'You must see the origins of excellence and insight. These are courage in the battle-field and rhetoric in counsel. Renounce [worldly life], be generous to brahmins and all kinds of ascetics, do not do what should not be done and protect the people with all your might.

57. Krĕtajñatā ṅaran ikanaṅ wruh iṅ guṇa,
mulat rikaṅ bala manĕkĕt manon ulah,
asiṅ lĕwih linĕwihakĕn rikaṅ hayu,
ikaṅ masor kinila-kilèṅ sasambhawa.
b. A manĕkĕt[t]anon.

'One who has regard for virtue is a wise man. Closely he watches the behaviour of his subjects. Whoever is good in conduct and the performance of his duty, is rewarded, and whoever is not responding to expectations, is measured in accordance with his deeds.

58. Mahāt-manon guṇagaṇa dibya riṅ prabhu,
tumon ikaṅ hala-hayu yatna tan hĕnĕṅ,
rumĕṅwakĕn lara nikanaṅ prajā kabèh,
apan ikāṅ ubhaga lanā ri saṅ prabhu.

'There are many, if you want to see the excellent virtue of a king. [He should] look into what is good and what is bad very carefully and may not be inactive. [He should] listen to the complaints of all the people, because this is the eternal obligation of a king.

59. Utsāhāta larapana,
sampay tan gawayakĕna,
kāryyāsiṅ pahapagĕhĕn,
riṅ satwādhama ya tuwi.
b. A karyya.

'Firm action is the way to set up any work on a strong foundation. Do not insult [anyone] even low creatures.'

60. Śaktī siṅha katatakut,
yatnā* nyān pamati-mati,
riṅ wīrāsama winuwus,
yékanuṅ satiru-tirun.
*B. c. ACDEGK yatna.

III

'The power of the lion is dangerous and is said to bet the same as that of a great hero. It is the selective character [of the lion] when killing, that should be taken as example [by a great hero].

61. Gön hĕṅkāra ya ta hilan, nindā tan gawayakĕna,
tañ janmāmuhara wĕrö, yékā praśraya sumuka.
d. C praśrāya.

'Get rid of great self consciousness. Do not take anything for granted. Do not get carried away by noble ancestry, humbleness is preferable.

62. Nyāṅ mukyāntĕn kanĕkĕtakĕn, haywāsampay riṅ asih-asih,
dibyaṅ śāstrān linagi-lagin, yāwat mèwĕh ya pinituhun.
b. ABCDEG riṅ asiṅ-asiṅ. c. C linagi-lagi. d. ACDEG pinituhu. B yāwāt.

'These are the most important things which should be closely kept in mind. Do not insult humble people. The excellent guidance of the holy scripts should always be taken into account, even if it is very difficult, it should be followed.'

63. Saṅka niṅ wruh aji ginĕgö, nītijñācāra kapuhara,
paṇḍyācāryya dwija pahayun, gönĕntātah ikanaṅ asih.
b. C kāpuhara.

'Take note of science and its application [as they] give rise to wise conduct. Pay respect to intellectuals, religious teachers and brahmins, strive to increase their sympathy [towards you].

64. Krodhāmbĕk yélagakĕn ika, doṣākwèh* durbbala winuwus,
mwaṅ wadwānuṅ rahayu milag, mitrādoh taṅ musuh aparĕk.
*E. b. AG dośākwèh. BCDGK déśākwèh.

'Get rid of discomposure. It is said only great sins and trouble come out of it, also good subjects go away, good friends are far and enemies are near.

65. Śāntāsih nitya tuhagaṇan, haywāpĕs riṅ kinatakutan,
wadwā doṣa nya palĕ-palĕh*, tan wruh riṅ twaṅ ya guragaḍa.
*ABDEG. b. E haywāpös. c. CK palĕh-palĕh.

'Be always patient and tender towards friendly [people], but stand firm against danger. A subject that sins again and again has no respect [towards you], he is insolent.

III

66. Kadyaṅgā niṅ wĕḍus upaman, bhītātwaṅ riṅ kayu maṅadĕg,
yapwan suṇḍé wijah umanèk, icchā tan saṅśaya malayū.
c. ABE wija.

'Take for example a goat. It is afraid and respects a tree standing upright, but if [the tree] is aslant, then it will gladly climb on it without any remorse and go away without any worry.

67. Doṣāgöṅ wwaṅ jĕnĕk aṅinum, maha ṅ cittālupa mawĕrö.
pāruṣyèṅ wwaṅ prakaṭa wĕgig, rāhasyāsiṅ winuni mĕtu.
c. ABD waṅ prakaṭa. C waṅ mrakaṭa. E. waṅ. G. ṅ waṅ praṭĕka.

'Drinking [liquor] is a great sin ; one gets drunk, becomes unaware and his mind stupefied. [He] becomes rude and talks offensively. All secrets which should be kept private come out.

68. Haywādwa-dwāmuhara hala, durbhāgāwās ta ya inupĕt,
mwaṅ wadwāsiṅ* kuṭila katon, tan wiśwāsāna ta ikahĕn.
*ABG. a. D haywāṅdwa-dwāmuhara. c. CDEK wadyāsiṅ.

'Do not speak untruths, which only causes trouble. If you are unfortunate, clearly you will be abused. If you see a wicked subject, dismiss him.

69. Nindā riṅ wwaṅ ya ta manapis, tan saktā riṅ wiṣaya dahat,
dyūtāsiṅ duryyasana* kunĕṅ. yékānuṅ tan gawayakĕna.
*C. a. CG manipis. c. ABDEGK durwyasana.

'Cast aside your disregard for people. Do not be too fond of sensual pleasure. Gambling is also not a respectable occupation. Do not do that.

70. Nihan ta gawayanta nitya maṅĕmit prajā maṇḍala,
wihāra pahayunta parhyaṅan umah bhaṭārāmĕrĕn,
hawan patani pañcuran talaga sétu tambak taman,
pĕkĕn wwatan asiṅ sakahyuna nikaṅ prajā yad-gawé.
b. BD paryyaṅan. d. ABG yat-gawé. B sakahyuna.

'These matters [I will tell] you should always attend to namely protecting the people and the kingdom. You should look after monasteries, holy domains, and temples. Roads, rest benches, waterspouts, ponds, dams, dykes, gardens, markets, bridges, which are requested by the people should be built.

III

71. Limanta ratha tuṅgaṅan lagi-lagin śraman sañjata,
mawèha kita karmma piṇḍa rĕṣibhojanāṅkĕn salèk,
ikaṅ kuśala hosakĕnta ya kabèh pamūjā gĕṅĕn,
ya tonĕn ikanaṅ sarāt kita janānurāgérikā.

'The elephants, wagons, horses etc. should have manouvres regularly. Every month give to the sages food in the form of rice-balls. Encourage good deeds, increase divine worship. Show the people that you love them.

72. Wulatta rikanaṅ manéwita kabèh watĕk séwaka,
guṇa nya kalawan asihnya matuhan ikā tiṅhali,
suśīla saguṇātibhakti yadi tan sujanmā tuwi,
sayogya pahayun [n]ikā ṅuni-ṅunin sujanmālapĕn.

'Give your attention to all the attendants, especially observe their conduct and attachment to their master. If he behaves well, is very devoted and capable, though of humble origin, you should promote him, the more so if he is of good parentage.

73. Tatan wawaṅ awèha riṅ suka parīkṣanĕntériya,
lumakwakĕna ṅ ajña yan dadi rikā ta yan wèhana,
guṇa nya mapagĕh manah nika sumiwya saṅ bhūpati,
kitékana kināsihan subhaga dibya ratnopama.

'Do not reward [an attendant] prematurely, before you examine him. Let him carry out an order. If he can do it, give him the reward. If he proves to be more capable and his mind is firm and devoted in the service of the king, then you are fortunate, and well beloved like a wonderful jewel.

74. Samaṅkana ikaṅ manéwita yadin salobhāsulit,
hanomarahakĕn ya tan rahayu lāgi saṅkèṅ hala,
iṅĕtakĕna cāra yékana paṅawruhèṅ durjjana,
asiṅ lagi katon bĕnĕr nya ya ta gopitan saṅ prabhu.
a. B yadī. c. B paṅawruhé. G paṅawru yèṅ. d. B gopita.

'On the other hand if an attendant is greedy and troublesome and there are reports that his wickedness causes unhappiness, dispatch spies to investigate the wrong-doer. And what comes to light, whether it is correct or wrong should be considered [carefully] by the king.

III

75. Awās ya hala wigrahanta ika yan ulah nyān salah,
hilāṅakĕna yan sadoṣa wuwusĕn wiwékan tĕmĕn,
samaṅkana yadin r-ahat dĕmakananta wèhĕn suka,
ya tékana wĕnaṅ [ṅ]anugraha lawan wĕnaṅ wigraha.

'If it becomes clear, that one has committed wrong deeds, he should be dismissed or sentenced to death after his case has been examined thoroughly and considered carefully. On the other hand, if he is acquitted you must give him a present to make him happy, that is [what you would call] generosity and justice.

76. Bhaṭāra Rawi yopamanta manasèṅ sarāt tar maṅèl,
samaṅkana ta saṅ prabhūmilaṅakĕn [n]ikaṅ durjjana,
śaśaṅka magawé asih sira janānurāgèṅ sarāt,
awās ta kita maṅkanāri yat ahāta riṅ pun-punan.
c. G śakaśāṅka.

'Your equal is the Sun (god) who burns the world relentlessly, likewise is the king in eliminating the evildoers. The moon gives love, he is well beloved by the people. Be careful, my brother, if you wish to be likewise, in caring after the multitude of people.

77. Gunuṅ ya ta paḍanta bhūpati ikaṅ prajāṅkĕn ḍukut,
patūti guṇa-doṣa niṅ [ṅ] ulah ikā mataṅ nyān suka,
ikaṅ prawara pora wargga wanatulya yāṅkĕn [n] alas,
kitékana ta siṅha rākṣaka dumèh nya śobhān katon.
b. D. patūni. c. G yan alas.

'The king is like the mountains, his people the grass. Respond to all their good and bad deeds for their own welfare. The people, high and low, are like a forest, you are the lion, guarding over it, so that it looks beautiful.

78. Ikaṅ thāni prītīnubhaya guṇa niṅ bhūpati lanā,
ya saṅka nyāṅ bhogān hana pakĕna niṅ rājya* ya tuwi,
asiṅ sénāluh nyékana ta tuluṅĕn haywa humĕnĕṅ,
lima lwir niṅ sākṣāt bhaya tĕka rikaṅ pora ya paḍĕm.
*ABE. b. C tana pakĕna niṅ. CDGK rajya.

'The peasants and the king have to strive together for their common gratification, because they are producing the food needed in the city. Therefore, whatever their complaints, you may not sit idle, you have to give them your helping hand. There are five things that come as danger to the peasants, you should stop these.

III

79. Kinonkon saṅ swāmīkana ta umarèṅ wanwa mapanas,
malin makwèh lumrāṅhala-hala lawan drohaka wanèh,
kapāt nyékā saṅ wallabha ya winilaṅ duṣṭa tan alah,
lima mwaṅ lobhé saṅ narapati nahan nyaṅ bhaya magöṅ.
c. G ya wilaṅ.

'To be ordered by the master to go to hot regions, too many thieves that brings evil everywhere, besides rebels, the fourth are the favourites [of the king] who could also be said very wicked, and the fifth is the greed of the king. Those are the five great dangers.

80. Mataṅ nyāntĕn tiṅhal sahana ni watĕk niṅ bala dĕlön,
ikaṅ prajña wruh riṅ naya winaya śila nya rahayu,
tan adwāmwaṅ yatnān drĕḍa maniwi tan lobha samatā,
nahan pratyakṣantèṅ hala-hayu taman dadya manasar.
a. G. nyā tiṅha.

'Therefore my brother, observe the conduct of all your attendants closely. Those who are capable, versed in statesmanship, good natured, honest, careful in all their conducts and devoted in the service, not greedy, and calm, you should investigate about their bad and good sides, so that you would not be mislead.

81. Sunitī prihtāntĕn gagapi hati göṅĕn guṇagaṇan,
musuhtopāyan toh pisani panas iṅ pāśa pahasat,
iké śatruntad-don sahana [nin]* pakĕna mwaṅ kira-kira,
tatan wèhĕntātābhawaha** gĕsĕṅiṅ drohaka rarah***.
*S. **ABCDEG. ***ABCDEG. c. ABCDEGK sahana pakĕna. d. K tatan wèhĕntātāwawaha. harah.

'Be tactful, try to introspect, and expand your faculties. Try to get rid of your enemies once and for all, dry up the heat of the snare. Attack your enemies with all your might and means, do not let them rise again. Make your efforts to burn down all the rebels.

82. Ikaṅ mèṅĕt wruh nyèṅ maniwi mulat iṅ bhakti ya gawé,
prayatna wruh riṅ dé tan alĕmĕha riṅ krĕtya rahayu,
wĕrö niṅ cittāgöṅ ya ta hilaṅakĕn riṅ hati lagé,
swabhawèṅ janmékaṅ mada kaluṣa tātah ya manaput.
a. C wru nyèṅ. D wruh nyé. b. A wru riṅ. d. G makadaluṣa.

III

'One who is mindful of his knowledge about his attendants who are careful and devoted in their service, are careful in all their actions and do not retreat from good works. Perplexity should be rooted out from your heart, you must fight it. It is human nature, that bewilderment and perplexity overpower the mind.

83. Kaśaktin mwaṅ prajña kuśala ya ta bhoga nya tamalah,
surūpā tatwajñèṅ aji ya sapujintékana kabèh,
kitāntĕn saṅkĕp riṅ guṇagaṇa ikaṅ bhakti sudrĕḍa,
hilantékāṅ ambĕk manaya-naya mattāmiṣa puji.
a. G kaśaktan. d. ACDEG mĕttāmiṣa. B mĕtta misa.

'Power and wisdom are appropriate and their enjoyment are not inconsiderate. You should hold friendly and highly intellectual people in high esteem. My brother, you are equipped with virtues and great devotion. Get rid of intriguants who intoxicate you with poisonous praise.

84. Nahan dé saṅ nāthākĕmita irikaṅ bhūmi subhaga,
parārthāsih yāgöṅ saka lara nikaṅ rāt winulatan,
tumiṅhal yatāsiṅ sawuwus ikanāṅ śāsana tinūt,
tĕpĕt māsih tar wruh kuṭila milag iṅ bañcana dumèh.
b. B ikaṅ.

'Thus is the way a king looks after his prosperous kingdom. Benevolent, and with great love he guards against misfortune that might harm his people. Consciously he follows all the teachings of the holy scriptures. Actions, strict but generous, without mercy towards evilness, keep misfortunes away.'

85. Nahan tojar saṅ Rāma manĕkĕt iṅ antĕn mapagĕha,
saharṣāmbĕk saṅ Bhārata ta rumĕṅö śabda karuṇa,
manĕmbah māmwīt saṅ Bharata ri siraṅ Rāmawijaya,
lawan wadwākwèh mwaṅ sahana-hana niṅ bhrĕtya mamuhun.
d. G. sahana nikaṅ.

Thus were the words of Rāma giving firm guidance to his brother. Bharata was happy to hear his benevolent words. He paid obeisance to Rāmawijaya (the victorious Rāma) and with his multitude of troops and followers took leave.

III

86. Atha lumaku mulih saṅ Kékayīputra luṅhā,
tinawanakĕn [n]irékaṅ pādukātyanta dibya,
ya ta siniwi sinĕmbah dé nikaṅ wwaṅ ryy Ayodhyā,
Bharata sira tamolah bhakti maṅrākṣa rājya.
c. B yy Ayodhyā.

So the sun of Kékayī returned home, bringing along with him the great sandals. They became the object of worship for the people of Ayodhyā, whilst Bharata stayed there to look after the kingdom.

CATURTHAS SARGGAH
Chapter IV

1. Ndat atīta sirār hanèn kaḍatwan, sira san Rāma hanèn alas tamolah,
rikanan giri Citrakuṭa r-ungu, kalawan Lakṣmaṇa Jānakī susatya.

a. B sirā.

Let us leave those staying in the palace. Rāma lived in the forest of the mountain of Citrakūṭa, together with Lakṣmaṇa and the devout Jānakī (daughter of Janaka.).

2. Hana tāśrama san mahārṣi Atri, ya tikānun pinaran [n]iran tigan wwan,
atigorawa san mahārṣi manlin, karuṇékan śaraṇāgatātidibya.

b. C pinarān [n]irātigan. c. C mojar. d. A taruṇéka. BCE karuṇékā.

The three of them went to the hermitage of the great sage Atri. The great sage welcomed them most respectfully, [as he] had pity for the noble refugees.

3. Tamatar malawas sirār hana nka, hana tālas karĕnö pratīta rin lwā,
atibhīṣaṇa Daṇḍakā naranya, ya paran san Raghuputra Rāmadéwa.

a. BE sirā.

They stayed there a short while. The son of Raghu, Rāmadéwa then went to a vast and most dangerous forest, which was already known from ancient times, called Daṇḍaka.

4. Umahas sira ta hanan katakut, kalawan san ari lèn priyā nira,
hana rākṣasa rodra yéka mansö, umahā mātyana donya tan kalèn.

b. B halawan.

He entered [the forest] together with his younger brother and his beloved wife. Then there was a dreadful demon blocking their way with the sole intention of killing them, nothing else.

5. Si Wirādha naranya tan panoli, i ruhur n-ungu suku nya wèh sumunsan,
atirodra tananya panlaku nya, atakut Mrĕtyu tumon ya rodrarūpa.

a. AE hanoli. D panolih.

He was the unequalled demon Wirādha (by name), he was upside down, he walked with his hands, whilst his legs were above. [Even] Mrĕtyu (Death) was afraid when he looked at his dreadful form.

IV

6. Umulat ta naréndraputra kālih, sira tātar matakut masö tumandaṅ,
awamāna ikaṅ Wirādha mūrkka, tumahā saṅ nrĕpaputra hīnaśakti.

The two princes were watchful and not afraid. They stepped forward to attack. The wicked Wirādha was presumptuous, thinking that the princes were not powerful.

7. Umasö maṅaṅ tutuk nya malwa, kadi raṇḍö ta suku nya bhinna yāgöṅ,
maluṅid kadi gañjiran kuku nya, ya ta paṅduk nya ri saṅ naréndraputra.

He advanced with his mouth wide open, his widespread big legs were like capok-trunks, his nails were pointed like spurs, with which he stabbed the princes.

8. Umulat sira kārwwa śīghra maṅsö,
sumikĕp kārwa matuṅggalan suku nya,
sinĕbit* wadi dé nirār dudut ya,
mati tātan pabiṣān siwak [k]awak nya.
*BDE. c. ABCK sinĕbĕt. D sinĕbit[t] wadi. d. AB mati tan pabiṣa.

Alert they both stepped forward, quickly grabbing his legs, one each. They pulled forcefully and tore his body apart, so that he died without doing any harm [to them].

9. Ri pĕjah nikanaṅ Wirādha mūrkka,
umahas saṅ nrĕpaputra nirbhayātah,
tĕmu ṅ āśrama dibya śoba rāmya,
patapan saṅ Śarabhaṅga yoga siddhi.
c. C ṅ aśrama.

When the wicked Wirādha was killed, the princes pressed on without fear. They arrived at an extremely magnificent hermitage of the perfect yogin Śarabhaṅga.

10. Sira saṅ rĕṣi siddha dibya yogī, wihikan riṅ paramārtha tatwa sūkṣma,
paripakwa samādhi niṣkalĕṅka, dadi mamwīt ta siromarèṅ kamokṣan.
a. C yogi.

The sage was an excellent and holy yogin, an expert in the Supreme (ethereal) Truth, completely conversant in faultless *samādhi* (abstract meditation). Then he asked leave to return to heavenly Bliss.

IV

11\. Kita Rāma ṅaranta rājaputra, kami mamwīta marérikaṅ kamokṣan,
lalu bhāgya tĕmĕn kitāt para ṅké, kita Nārāyaṇa maṅgalaṅku dibya.

b. BCDE marā rikaṅ.

'O, Prince Rāma, I would like to ask your leave, to return to heavenly Bliss. How fortunate [I am] that you have come here, as you are Nārāyaṇa, an auspicious omen for me.

12\. Hana tāśrama saṅ Sutīkṣṇa yogī, yatikānuṅ wĕgilĕnta tat makūṅa,
maparö ya taman madoh saṅka ṅké, rĕṣi yogī śaraṇānta saṅ Sutīkṣṇa.

'There is an hermitage of the yogin Sutīkṣṇa, where you can take refuge. Do not worry, it is not far from here and the yogin Sutīkṣṇa will be your shelter.'

13\. Iti nā ta wuwus niraṅ tapaswī, dadi tāyoga sirāsamādhi siddhi,
magawé ta* sira bahnidhāraṇa, magĕsöṅ śīrṇna awak nirāpasah.

*A. c. BCDEK magawé sira.

Thus were the words of the ascetic. So he made a *yoga* (meditation) and reached the perfect *samādhi* (last stage of *yoga*). Fire issued from his body which was burnt to ashes and scattered [by the wind].

14\. Atha mokṣa siraṅ mahārṣi siddhi, kawĕkas saṅ Raghuputra Rāmadéwa,
umuwah manusup siréṅ alas göṅ, tĕmu tékāśrama saṅ Sutīkṣṇa yogī.

When the perfect great sage had reached heavenly Bliss leaving the son of Raghu, Rāmadéwa behind, [Rāma] then penetrated again into the vast forest and arrived at the hermitage of the yogin Sutīkṣṇa.

15\. Saphalān winĕgil siraṅ Sutīkṣṇa, karuṇā riṅ wanawāsakātithī* ya,
malawas ta naréndraputra Rāma, rikanāṅ āśrama wèt nyasih mahārṣi.

*S. b. AC riṅ waṅ anāsakātiti ya. BDE riṅ waṅ anāśakātitī ya. K waṅ anātha kātithī ya.

The yogin Sutīkṣṇa was worthy of being taken as refuge, as he had pity for his guests who were banished into the forest. Prince Rāma stayed a long time at the hermitage, because the yogin loved him very much.

16\. Umahas ta sirèṅ tapowana, tinamuy dé nira saṅ mahāmuni,
phalamūla pawèh niraṅ rĕṣi, yatikāhāra nirār hanèṅ alas.

a. B tapohana.

He wandered around in the forest, and gave food to the great monks in the form of tuber which was also his [own] food while living in the forest.

IV

17. I sēḍēṅ nikanaṅ wēṅin tēka, maturū saṅ nrēpaputra riṅ [ṅ] alas,
kalaśā nira ron ikaṅ kayu, umahā mabrata dhīra tar lēgö.

When night came, the prince slept in the forest, using leaves of trees as a mat, because he intentionally wanted to do penance firmly and continuously.

18. Rahina nya mahas sirèṅ alas, mrēga yā* téka gawé nirāburu,
mamatīka kēnas rikèṅ alas, ya pamūjā nira nityakāla ya.
*DE. b. ABCK ya.

When it was morning, he went into the forest to hunt deer. He killed them and used them as his regular offerings while in the forest.

19. Wiku paṇḍita wédapāraga, umahas māmēṅ-amēṅ riṅ āśrama,
rasikā tinamuy ya dé nira, pinakāhāra saśéṣa saṅ tamuy.
c. BE ta.

When brahmins versed in the *wedas*, came to enjoy themselves at the hermitage, they were offered food by him, and ate what was left by the guest.

20. Wiku rūpa nirār hanèṅ alas, paḍa santoṣa rikaṅ kulit kayu,
kayu yéka kadaṅ nirādasih, ya paṅhöban* nira kāla niṅ panas.
*S. c. A nirāḍasih. d. ABCDEK paṅöban.

His appearance, while living in the forest was like that of an ascetic, and he clothed himself in clothes of tree-barks. The trees were his close companions and his shelter when the sun was hot.

21. Sira tāpasawéṣa yan katon, ndan ikāṅ ayudha yéka tan kasah,
abhayā nira* saṅ mahārṣi don, brata saṅ wīra rumākṣa saṅ wiku.
*ABCDE. c. ABCDE sabhayā. K niraṅ.

He looked like an ascetic, but he was never separated from his weapons. His purpose was to protect the great seers from danger. Protecting the ascetics is a penance for members of the warrior-caste.

22. Patapan ri samīpa niṅ gunuṅ, paḍa kapwénahasan ta dé nira,
kinēmit ya rinākṣa riṅ bhaya, suka ménak ta pahoma saṅ rēṣi.

He visited all the hermitages on the slopes of the mountain and protected them from danger, so that the sages were happy and felt at ease when performing their offerings.

IV

23. Salawas nirar uṅgu riṅ [ṅ]alas, tamatan lèn inaṅĕn-aṅĕn ira,
suka duhka niraṅ mahāmuni, ya cinitta* winiwéka riṅ hati.

*ACDE. d. BK cīnīntā.

During his stay in the forest, there was nothing else in his mind but the well-being of the great monks. This was what he cared for and thought about.

24. Saphalār wĕka saṅ Raghūttama, ikanaṅ citta parārtha kéwala,
tar upékṣa* lara nyawak nira, prihatah kāryya niraṅ mahāmuni.

*ABCDE. c. K apékṣa.

Prince Raghūttama (the greatest son of Raghu) was really outstanding, as his mind was occupied only by his striving for the weal of others, without paying attention to his own sufference. He worked only to be of service to the great monks.

25. Kramakāla umèh kulĕm tĕkā, rikanāṅ āśrama sāndhyawéla ya,
tamatar malupèṅ bratājapa, kadi saṅ tāpa susatya* sātwika.

*ABCDE. d. K saṅ tāpasa satya.

Day had passed and nightfall came. It was evening in the hermitage. [Rāma] did not forget to perform *brata* (religious practice) and *japa* (prayers), as befitted a devout and truthful ascetic.

26. Rahina nya atīta taṅ kulĕm, sakatambé umuwah sirājapa,
tamatar kalupan hĕlĕm-hĕlĕm, matutur tèṅ brata dhīra niścala.

It was dawn and night had gone. At daybreak he prayed again, and he never forgot to do that, always keeping in mind his firm and unweavering *brata* (religious austerities).

27. Hana Śūrpaṇakhā ta rākṣasī, ya tikā cāra niraṅ Daśānana,
umahas ya rikāṅ alas kabèh, tĕka riṅ Ḍaṇḍaka kānanāśrama.

There was a she-demon called Śūrpaṇakhā, a spy of king Daśānana, who was roaming the forest, [and once] came to the hermitage in the Daṇḍaka-forest.

IV

28. Tinĕmu nya ta saṅ nrĕpātmāja, riṅ alas kāwit amèt sĕkar sira,
kalawan Janakātmajādulur, sira tar kāntun asiṅ paran tumūt.

She found by chance the prince in the forest picking flowers together with Janakātmajā (the daughter of Janaka), who was never separated from him wherever he went.

29. Dadi mūr yya tumon sirādulur, ikanaṅ Śūrpaṇakhā ta kéraṅan,
manusup ya rikāṅ alas wanèh, tĕmu saṅ Lakṣmaṇa tāṅalap sĕkar.
c. B mānusup.

And when she saw them together Śūrpaṇakhā ran away, out of shame, into the forest and met Lakṣmaṇa [also] picking flowers.

30. Kĕna kāma sarāga yan wulat, magawé bhāwa mahiñji yan laku,
paripūrṇna awak nya riṅ hayu, wulan iṅ purṇnamakāla tulya ya.
b. C han laku.

On seeing him, she fell in love [with him]. So she took another form, she became perfect in beauty, [her face was] like the full moon and [she] walked with style.

31. Maḍĕmit sapĕgĕg tĕṅah nya māmbĕt,
mamanis lèn pamata nya rāmya molĕm,
malurus ta pupū nya lèn wĕtis nya,
jariji nyānuji laṇḍak ujwalābāṅ.

Her waist was small, just two spans of the hands and supple, her eyes, beautifully shaped, were sweet and calm, her thighs and calves were well formed, her fingers were like the spines of a porcupine with brilliant red [nails].

32. Jaghana nya magöṅ susu nya buntĕr,
maputih huntwalaris iruṅ nya śobhā,
sĕsĕranya maṇik manojña saśrī,
masĕkar rāmya marumpukan masumpiṅ.
a. A bundĕr. C jagana nya. b. B huntu. c. B maṇin. d. D marūmpukan.

Her hips were large and her breast full, her teeth white and straight, her nose fine, her jewelled earrings were marvellous and attractive, and she wore ornaments, of lovely flowers on her head reaching to her ears.

IV

33. Mamanis ta wulat nya lèn guyu nya,
ikana lwir nya makin sarāga mahyun,
ri sawèt ni hiyunya* tā iraṅ nya,
ri siraṅ Lakṣmaṇa yan masö ta mojar.
*S. c. ABCDEK hayu nya.

Her look and smile were sweet. It seemed that she became more in love and passionate. Because of her strong desire she lost all sense of shame, and approaching Lakṣmaṇa she spoke :

34. Kaka Lakṣmaṇa hé Sumitraputra, aku mūrcchā kĕna kāma dènta,
asihanta kunĕṅ taman pahīṅan, hulunantāku baśā kité tuwuhku.
b. ACDE dènta tibra. c. C pahiṅan. d. A kitèṅ.

'O, my dear Lakṣmaṇa, son of Sumitrā. I am deeply in love with you. Give response to my unlimited passion, let me be your slave, take me !

35. Sȧlawas ni huripku tan kasāha, ri kitāsiṅ saparanta tan madoha,
sapakonta riké ṅhulun kadadya, ri sĕḍĕṅtāt anumāna riṅ kĕnĕṅ hyun.
c. ABCDE iké ṅhulun. d. A anumantā. C tat hanumāna.

'Let us not be separated as long as I live. Let me always be near you and with you. I will do what you ask, as long as you fulfil my need.'

36. Iti nā wuwus nya tā iraṅ nya, sinaput dé ni panah bhaṭāra Kāma,
sumahur ta siraṅ sinoma-somah, sira saṅ Lakṣmaṇa gadgada* ta dé nya.
*B. a. A ta. b. B manah. c. B sinomah-somah. d. CD gadgadā. K gadgata.

Thus were her words without shame at all, as she was overwhelmed by the arrows of the god of Love (Kāma). Lakṣmaṇa, to whom she had proposed, answered with surprise.

37. Aparan kita dibyarūpa mojar, ryyapa saṅkanta amānuṣākrĕtinta,
tamatat* matakut rikèṅ alas göṅ, tak anon ṅ waṅ tuwi lèn anuṅ tĕka ṅké.
*E. b. ABE yyapa. c. ACDK tamatan. B tamatak.

'Who are you (who speaks to me), O, beautiful one ? Where do you come from, O, superhuman one ? Are you not afraid to be alone here in the forest ? I do not see anyone else [with you].

IV

38. Lalu dibya hayunta kādbhutāku, apa jātinta yan apsarī kunĕṅ,
paricāra winèh ya kāntuna, kita kanyāhayu towi tuṅga-tuṅgal.
a. A kādbhutaku. C kadbhutāṅku.

'I am amazed at your divine beauty. What are you ? Are you perhaps a heavenly nymph, or a lady of the court who has been left behind ? You are a beautiful young lady and all alone ?

39. Nya dumèh aku saṅśayā tĕmĕn, kita mojar [r]yyaku tan kĕnèṅ iraṅ,
kadi mèdi wuwusta maṅlaré, kita déwākrĕti manuṣa ṅhulun.

'That really makes me suspicious. You speak to me without feeling ashamed. Your words seem only to tease and to hurt. You are a divine being, I am human.

40. Yuwatī kita kanyakā kunĕṅ, adhawātah lakunta ta diṇḍarā*,
ya mataṅ nya taman kĕnèṅ iraṅ, ta wuwus torasi ri ṅhulun [n] ari.
*S. b. ACDEK. athawātah palakunta diṇḍaré. B athawatah palakunta diṇḍaré.

'You are a young lady and perhaps still a virgin, but you act like a widow not an innocent girl. That is why you are not shy, and do not talk to me in a respectful way.

41. Kalawan [n] aku tak sayogya* wèh, ri kakaṅku t-para yogya māsih,
sira Rāma ṅaran nirèṅ jagat, anumānèṅ kĕna rāga mūrcchita.
*ABCDE. a. ACE tat. BD tan. K tak. b. ABCDE k-para.

'Besides I am not fit [for you]. Go to my brother. He is well-known throughout the world and his name is Rāma. He is more able to respond to one who is overwhelmed by deep passion.

42. Guṇamānta sĕḍĕṅta yowana, sira saṅ Rāma māsihé kita,
wihikan maṅiriṅ [ṅ] anakkĕbi, sira tamolya* ri kahyunanta wèh.
*CD. a. B yohana. b. BCDE saṅ Rāghawa. c. C maṅiriṅ anākĕbi. d. AE tāmolya ri. BK. siratah molya.

'You are virtuous and young, Rāma will love to have you [as a wife]. He knows his way with women, surely he will respond to your wishes.

43. Amanis pamata[n] nirālaris, paṅawak sahya lawan mukābuṅah,
tuwi bāhu nirāwiḍaṅ katon, paṅalah śatru gawé nya riṅ raṇa.
a. A niralaris. b. A mukabuṅah.

'His look is soft and sweet, his figure fine and his face is handsome. Besides he has broad shoulders and he is a slayer of his foes in battle.

IV

44. Hana kadga nirātitīkṣṇa ya, tan adoh yadyapi yan tĕkān musuh,
tinahā ikanaṅ raṇān tĕkā, ya karākṣā nira don ikaṅ tĕwĕk.

d. A nirā.

'He has a very sharp sword which he has always with him in case there is an enemy. If there is danger of a fight, then that sword is his protection.

45. Wwara tāyudha lèn laras magöṅ, taya tāṅ wwaṅ umĕnaṅ mayat tikā,
paṅalah nira riṅ musuh kabèh, ikanaṅ rākṣasa mūrkka sāhasa.

a. BCD wara. b. A mayat i ya. B. taṅ waṅ. CD mayat ika. d. A sahasa. B ikānaṅ.

'He has also an extremely large bow, no human being is able to draw it. It is his weapon with which he defeats all his enemies. The wicked and brutal demons,

46. Sumukū patapan mahāmuni, hana mighnékana yajña saṅ rĕṣi,
rĕṣiśatru ya mélik iṅ wiku, ya pinatyan [n]ira tan paśéṣa ya.

who have attacked the hermitages of the great sages and disturbed their offerings, who are the enemies of the sages and hate the sages, he kills all of them completely.

47. Suka saṅ rĕṣi nirbhayèṅ alas, ri kadibyan niraṅ āryya Rāghawa,
ya mataṅ nya sayogya yat* siwin, kita bhāgyan yadiyat paré sira.

*ABCDE. c. K yan. d. A bāgya. C yadiyāt.

'The sages are happy and have nothing to fear in the forests, owing to the power of Rāghawa. That is why you best marry him. You will be delighted if you are near him.'

48. Wara Lakṣmaṇa nā* ta liṅ nira, ikanaṅ Śūrpaṇakhā gĕlāna ya,
rumĕṅö guṇa saṅ Raghūttama, dadi maṅsö ya saharṣa yan tĕka.

*CD. a. AE Lakṣmaṇāta. BK na ta.

Thus said the excellent Lakṣmaṇa. Śūrpaṇakhā was dismayed when she heard about the virtues of Raghūttama. So filled with glee she approached [Rāma].

49. Satĕka nya wuwus nya tan kalèn, sira saṅ Rāma wawaṅ sirāsahur,
ari dibya hayunta komala, lalu hémanta ya tan kataṅgapa.

b. A sira Rāma. sira sumahur. d. A kataṅgama.

In front of Rāma she said bluntly what she wanted. Rāma replied quickly : 'My dear, your tender beauty is miraculous. It is really a pity if it does not get [worthy] acceptance.

IV

50. Nya sirāri ariṅku tar madoh, sira Sītā karĕṅö rikèṅ sarāt,
tamatak maṅaṅĕn-aṅĕn wanèh, rasikā tuṅgal atah kurĕnkwari.
a. A taman madoh.

'Look my dear, my wife is not far away. She is known to the world by the name of Sītā. I do not want to think of marrying another girl, only her.

51. Nya kunĕṅ wuwusaṅkwi yogya ya, ikanāriṅku si Lakṣmaṇāt para,
kurĕna nya kitāri māsiha, kita kanyā ta surūpa komala.
b. A Lakṣmaṇa t-para.

'But let me advise you of a better plan. I have a younger brother, Lakṣmaṇa. Go to him, marry him. He will love you, as you are a gentle and lovely girl.'

52. Raghuputra nahan wuwus nira, ikanaṅ Śūrpaṇakhā maluy ta ya,
i siraṅ taruṇāryya Lakṣmaṇa, alah ahyun kĕna kāmabāṇa ya.
d. A kāmabbaṇa.

Thus said the son of Raghu. Śūrpaṇakhā returned to young Lakṣmaṇa, more desirous owing to the effect of the arrow of Love.

53. Umasö ta taman kĕnèṅ iraṅ, sumĕḍĕk kéraṅ-iraṅ ulah nya wèh,
tan ulah nikanāṅ anakkĕbi, pinakolah nya ya nīca kaśmala.
a. ABCDE umasö ya. b. A éraṅ. d. B nicā.

She came without a sparkle of abashment and squatted [in front of Lakṣmaṇa] very indecently. Oh ! It is not the conduct of a woman, but that of a debased and dirty [female].

54. Umulat maṅiṅĕt-iṅĕtakĕn, sira saṅ Lakṣmaṇa kādbhutaṅ manah,
kala mūrkka iké ta rākṣasī, ya ta sandéha sirār sikĕp ta ya.

She looked at him with longing eyes. Lakṣmaṇa was suspicious. 'This is a wicked and immoral she-demon.' Realizing thus, he seized her.

55. Tinĕwör nira nāsikā niké, ikanéruṅ nya huwus pĕgat hilaṅ,
umĕsat ya mibĕr marèṅ laṅit, mĕtu jati nya ya rākṣasīn katon.
a. B tinuwĕr. d. AE nya rākṣasān. B rākṣasī.

And cut her nose off. As she was noseless, she flew up into the air and changed into her original form, a she-demon.

IV

56. Aku Śūrpaṇakhāku rākṣasī, kita tan wruh ryyaku mūḍa kāsyasih,
jaga yatna huripta rākṣa ya, biṣamāt mātya tĕkā kakaṅku śīghra.
b. ABE yyaku muḍa.

'I am a she-demon, Śūrpaṇakhā is my name. You do not know me, o, silly fool. Look out! Be on guard! Protect yourself. If my brothers come, you will soon be cruelly killed.'

57. Khara Dūṣaṇa rakṣasottama, rikanaṅ śākti paḍa nya tan hana,
aniwāryya ya wīra riṅ rāṇa, kita kālih uliha nya yan tĕkā.

'Khara and Dhūṣaṇa are champions of the demons, unparalleled in power, irresistible and heroic in battle. You both will fall victim when they come.'

58. Ri huwus ni wuwus nya maṅgĕmĕr, malayū Śūrpaṇakhānaṅis ta ya,
winĕgil nya kaka nya śīghra ya, Triśirah mwaṅ Kara lèn si Dūṣaṇa.
b. BCD malayūṅ.

After she delivered the threat, Śūrpaṇakhā ran away weeping and quickly took refuge to her brothers, the demons Triśirah, Khara and Dhūṣaṇa.

59. Kaka hé Triśirah tuluṅ ṅhulun, lalu tad wruh ri laraṅku mohita,
tamatan paṅaṅĕn-aṅĕn kita, ikanaṅ śatru ya sāhasé ṅhulun.
a. C tuluṅ hulun. b. ABDE tag wruh. c. A maṅaṅĕn-aṅĕn.

'Well my brother Triśirah, help me. You do not yet know my sorrow at all. You will never believe that enemies have been violent towards me.

60. Wwara Rāma ṅaranya tāpasa, hana tāri nya ṅaranya Lakṣmaṇa,
wikubhāwa katon mahārddhika, gumĕgö ṅ ayudha duṣṭacitta ya.
a. A tapasa. BCD wara. BC tāpaśa.

'There is an ascetic Rāma by name who has a younger brother called Lakṣmaṇa. They look like venerable ascetics, but they are evil and have weapons with them.

61. Paribhūta wĕnaṅ ya sāhasa, tumĕwör téka iruṅku nirghrĕṇa,
tuwi tan hana doṣa ni ṅhulun, ikanaṅ Lakṣmaṇa yomahāwĕgig.
b. B tékaṅ.

'They were outrageous and violent, brutally severing my nose, though I did nothing wrong. Lakṣmaṇa is the insolent rascal.

IV

62. Yadiyat hĕnĕṅāta riṅ musuh, tat asĕṅhit hana sāhasé ṅhulun,
apa dona ni jīwitaṅku wèh, apa tak péruṅ* iraṅku tan sipi.
*CDE. a. AC yadiyan. b. ABCDE tan. c. A niṅ. d. ABK séruṅ.

'If you do nothing against the enemies, and are not angry if one is violent against me, what is the use for me to go on living ? I am very ashamed because I have no nose.

63. Prabhu Rāwaṇa nātha ni ṅhulun, tuwi makwèh ta kakaṅku rākṣasa,
tamatar matakut [t] ikaṅ musuh, ya masampé ryyaku tan pakāraṇa.
c. AC tamatan. DE mmatakut. d. A pakarana. E yyaku.

'I am a subject of king Rāwaṇa, and my brothers, demons are many. Still those enemies are not afraid, they insult me without reason.

64. Aparan ta guṇaṅku yak hanā, lĕhĕṅaṅ* mātya kunĕṅ misan-misan,
yadiyat hĕnĕṅāta riṅ musuh, tat asĕṅhit hana sāhasé ṅhulun.
*BCDE. a. ABCDE yat hanā. b. A lĕhĕṅāṅ. K lĕhĕṅa. c. ABCDE yadiyan.
A. hĕnĕṅa ta.

'What use is it for me to exist ? It is better that I die, if you do nothing against the enemies, if you are not enraged with one rendering violence against me ?

65. Ya mataṅ nya yadin hanāsihanta, ikanaṅ Rāghawa Lakṣmaṇolihanta,
aku niśśaraṇā kitāśrayaṅkwa*, yan agön śakti nikaṅ musuh prihĕnta.
*BDE. a. A hana. c. A niśaraṇā. AK kitāśrayaṅku. d. C prihanta.

'Therefore, if you have pity on me, kill Rāma and Lakṣmaṇa. I am alone, you are my refuge. If you have courage, fight the enemy.

66. Apa tan pasahāya tuṅga-tuṅgal, phalamūlāśana yāmaṅan gaṅan,
daluwaṅ wĕḍihanya rūkṣa duhka, ikanaṅ sakṣaṇa yālahāta dènta.

'They are without allies, they eat only fruit, tuber and vegetables. They are clad only in torn tree-barks of poor quality. You will kill them in a second.'

IV

67. Kala Śūrpaṇakhā nahan ujar nya,
Triśirah krodha ya maṅgĕtĕm masĕṅhit,
Kara Dūṣaṇa lèn sarodra* matta,
manĕpak bāhu masiṅhanāda mojar.
*ABE. c. CDK parodra.

Thus said Śūrpaṇakhā. Triśirah was enrage, ruthless and revengeful. Kara and Dūṣaṇa were also mad with anger, while beating on his arms, roaring like a lion, they spoke :

68. Ari Śūrpaṇakhā tamat saśoka, kami kālih ta makolihékanaṅ wwaṅ,
takarin narabhakṣakāmaṅan wwaṅ, taya doṣa nya tuwi n pĕjah ya dèṅku.
b. BD mami. BCDE waṅ.

'My little sister Śūrpaṇakhā, do not worry. We all will take care of those human beings. Moreover we are by nature man-eaters, though they are sinless, we kill them all the same.'

69. Ri huwus nya masiṅhanāda maṅkat,
kalawan rākṣasa bhrĕtya kapwa saṅkĕp,
tĕka yèṅ patapan parĕṅ ya mahyā,
paḍa maṅsö sumahab lawan bala nya.
c. A mahya. B mayā.

After they roared like lions they set out, together with all their well-armed demon troops, heading for the hermitage they shouted aloud together, and advanced in groups with the troops.

70. Mapapan makatap-katap ya saṅkĕp,
matilañjaṅ majajar kabèh mapañjaṅ,
magalah magalak malād ilat nya,
malipuṅ puṅ juga riṅ wĕgig[g] umaṅkat.
d. B wĕgil.

They were equipped with shining shields, clad only in loincloth. They marched in long rows, holding lances and looked fearful with their tongues out, [others] with short javelins looked full of brutality.

71. Saḍatĕṅ nya kabèh maṅĕmbuli, sira saṅ Raghawa Lakṣmaṇomasö,
pinanah nira tan paśéṣa ya, hibĕkan waṅkay ikaṅ tĕgal kabèh.
c. B yā. d. D i tĕgal.

On arrival they attacked together. Rāma and Lakṣmaṇa came forward and shot them all dead. The field was full of their dead bodies.

IV

72. Hana bhinna siwak [k] awak nikā,
hana timpaṅ pinanah pupū nya timpal,
tahulan ni hulu nya ya rĕmuk,
hana mānaṅ-manaṅ an hilaṅ taṅanya.
a. C bhinnaṅ. b. A sukū nya. c. A rĕmūk. B yan.

There were those whose bodies were torn into pieces, some had their legs shot off, others were smashed in the head and there were those who lost their arms and yelled [with pain].

73. Kumĕtĕr sawanèh hanālayu,
hana méraṅ umaluy pwa yékaṅāmūk,
ri muka nya mabāṅ mulĕk mĕtu ṅ rāh,
gumaluṅgaṅ ri gulū nya rodra taṅ hrū.
c. C mĕtu rah. b. A pwékanamuk.

Others ran away trembling all over their body. There were also those who were ashamed to run away and attacked fiercely. Their mouths were red with blood spurting out, whilst arrows were sticking out of their necks.

74. Bala makabalasah wanèh kabuñcaṅ,
dadi mapulih Triśirah masö masĕṅhit,
sarabhasa magalak ulā paḍa nya,
Garuḍa paḍā nira saṅ naréndraputra.

The demon troops were smashed and repulsed. Triśirah advanced outrageously to counter-attack. He was wild and savage like a dragon, and the prince was like Garuda.

75. Inarah-arah ikā gulū nya riṅ hrū,
hana warayaṅ dadalī jugāṅlayaṅ ya,
suniśita maputih tĕlas malaṇḍĕp,
ya mĕgatakĕn ri gulū nya rāh nya muñcar.
a. B inarah-ara. b. A ḍaḍali. d. BCD rah.

The prince aimed at the neck [of Triśirah] with an arrow which flew like a swallow. The white arrow was razor-sharp severing his neck and blood gushed out.

76. Hulu makabarubuh tibā kabèh nya,
kadi ta ya pārśwa nikaṅ gunuṅ rubuh rūg,
tat ujara ta takut niraṅ tapārĕs,
tuwi bala rākṣasa tan wĕnaṅ mulat ya.

His heads fell down like a landslide. The ascetics were afraid beyond description, even the demon-soldiers were too frightened to look at it.

PAÑCAMAS SARGGAH
Chapter V

1. Atha ri pĕjah Triśira śīghra hulū nya tibā,
   dadi ta masö masĕṅhit ikanaṅ Khara Dūṣaṇa lèn*,
   saha bala maṅlayaṅ kadi ta mégha katon ahirĕṅ,
   karatala kadga cakra winawa nya ya tulya kilat.
   *B. a. ABD śirṇna. b. ACDEK wèh.

   After the death of Triśirah [and his heads had fallen down], swiftly Khara and Dūṣaṇa advanced outrageously. Together with his troops they flew up and looking like a black cloud, the swords, maces and discuses they brought along, were like flashes of lightning.

2. Hana mamanah wanèh kadi ta bajra panah nya biṣa,
   tali ni panah nya rodra kumupak* kaharan gĕlapa,
   Raghusuta bāyubajra ya paḍā ni panah nira bāp,
   ya ta kumĕnékanaṅ kala tibā sahana nya pĕjah.
   *ABCDE. b. K kumukap.

   Those shooting with arrows, [their arrows] were like thunder, the string of their bows sounded like thunder-claps. Raghusuta's arrows were like thunderstorm hitting all the malicious [demons] who fell down dead.

3. Ri pati nikaṅ musuh si Khara Dūṣaṇa lèn Triśirah,
   makin asĕkĕl gĕlāna ta si Śūrpanakā manaṅis,
   dadi malayū tĕkènajarakĕn ta kaka nya pĕjah,
   ri sira ta saṅ Daśānana masö ya mahā manĕsĕl.
   d. A Daśāṇaṇa.

   When Khara, Dūṣaṇa and Triśirah were killed, Śūrpaṇakhā became more and more distressed and cried grieviously. She ran away to report the death of her brothers to Daśānana. [On arrival] she spoke remorsefully.

4. Prabhu kita Rāwaṇātiśaya śakti jayèṅ bhuwana,
   praṇata musuhta bhakti matakut sahana nya kabèh,
   surapati saṅ hyaṅ Indra tuwi bhakti sira praṇata,
   katham api durnaya pwa kita hīna tamat panulus.
   a. A śākti. d. A ḍurnayā. hiṇa tamatan anulus. B. taman [n]anulus. CD taman [h]anulus. E taman kanulus.

   'O king, Rāwaṇa, you are extremely powerful and victorious throughout the world. All your enemies are afraid; humble they pay tribute to you. Even the king of the gods, god Indra respectfully makes his homage. However, your policy is wrong and bad. You are not honest.

V

5. Hana kari cārakanta ya kinon mahasèn prěthiwī,
sumusupanān alas biṣama śatru hanā matapa,
ya tika tahānta haywa humĕnĕn pwa kitèn biṣama,
ya ika kadurnayanta amĕnāni balanta pĕjah.
d. Kaḍurṇnayanta.

'You have sent your spies to every part of the world, to enter forests where dangerous enemies were making asceticism. Think about that and do not remain idle concerning that danger. [To your subjects] your bad policy leads to the death of your subjects.

6. Si Kara si Dūṣaṇa Triśira sūra sudhīra pĕjah,
lumaku kinon matuṅgwa rikanaṅ giri Ḍaṇḍaka ya,
mati kapisan taman pabisa dé nika saṅ matapa,
prakaśita Rāma Lakṣmaṇa matī ya taman pamales.
a. BDE śūra. d. ABC prakasita.

'The courageous Kara, Dhūṣaṇa and Triśirah, who were assigned to keep guard in the Daṇḍaka-forest, were heroically killed by the ascetics, well-known by the name of Rāma and Lakṣmaṇa, without being able to render any harm.

7. Sahana-hananta mātya kita dé nya si Dāśarati,
ya ta walĕsĕnta toh kira-kiran pĕjaha nya huwus,
saphala ikā kasĕṅhitakĕnéka pĕjah nya kabèh,
apan anipis pagĕrta yadiyan mahurip biṣama.

'All your attendants were killed by Dāśarathi (the sons of Daśaratha). Avenge them ! Make plans that they be killed as soon as possible. It is necessary that they be killed [out of revenge], or your defence will become weaker and weaker. It is dangerous while they are alive.

8. Kita mamaṅan magoṣṭi maṅinum saha bhrĕtya wijah,
wiṣaya kasakta tat [t]aṅĕn-aṅĕn ṅ awasāna pijĕr,
kita wĕgig iṅ musuh daṅu-daṅu magĕlöm aṅawit,
hana paribhūta śatru tamatan pamalĕs pwa mĕné.
b. B awaśāna.

'You hold noisy parties with your attendants, eating and drinking. You give in to sensual pleasures, you never think of the future. In the past you were ruthless towards the enemy, and liked to ambush them, but now there are aggressive enemies, and you do not raise a finger.

V

9. Rikanaṅ alas ri Daṇḍaka siraṅ tapa tar matakut,
pratidina homayajña ginawé nira kapwa lanā,
tuwi taya rākṣasāṅipik-ipik rikanaṅ patapan,
Raghusuta Rāma Lakṣmaṇa atah katakut nya kabèh.
c. B raksasaṅapik-apik. D raksasāṅipi-ṅipik.

'The ascetics in the Daṇḍaka forest have nothing to fear. Every day, regularly they make their offerings. No demons dare to touch them, as they are afraid of the sons of Raghu, Rāma and Lakṣmaṇa.

10. Rasika ta saṅ Raghūttama taman pasahāya tuwi,
inatus-atus ta rowaṅ ikanaṅ Khara Dūṣaṇa bāp,
punar api tan hanāmyati matap mati yāguliṅan,
ikana panah niraṅ Raghusutādbhuta mrĕtyu juga.
a. D si. b. A bap.

Raghūttama had no allies, hundreds and hundreds were Khara's and Dūṣaṇa's troops. Even so they were powerless, they were killed in heaps. The amazing arrows of Raghusuta were like Death himself.

11. Dadhi ghrĕta māṅsa matsya pinaṅan phala dibya raṣa,
surawara déwatā ya pinaṅan [n]ya warĕg ya mĕné,
ikana balanta rākṣasa humöt ya kabèh malapā,
alah atakut ri saṅ prawara Rāghawa Lakṣmaṇa ya.

'Now the exalted deities satiate themselves with (eating) delicious butter, sour milk and fruit. All your subjects are starving and hiding, out of great fear of Rāghawa and Lakṣmaṇa.

12. Ya tika dumèh kitāmriha mabuddhya ya laṇḍĕpana,
wiṣaya ya tāryyakĕn maran agöṅ ta hayunta lanā,
atiśaya cañcalékanaṅ* inak kṣaṇa matra hilaṅ,
ya ta kĕmitĕn prihĕnta gawayĕnta ṅ upāya huwus.
*ADE. b. A maraṇ agöṅ. B marahĕn. c. C ina kṣaṇa. d. ABCDE gawayanta.

'That is why you have to act and sharpen your mind. Refrain from sensual pleasures in order to secure your happiness for ever. Fortune is very transient, it could disappear in a matter of seconds. Therefore you have to look to it, you have to act and make plans quickly.

V

13. Wwara ta ya* ghāra saṅ Raghusutottama riṅ rahayu,
awak akilākiris mrĕdu ya komala konĕṅ-unĕṅ,
swara nira haṅsanāda mamanis juga yan karĕṅö,
ya ta alapĕnta liṅku saphalān kawawéri kita.
*ABCD. a. EK ta ghāra. ABC. Raghuttama. c. A śwara.

'[By the way] Raghusutottama (the excellent son of Raghu) has an excellent beautiful wife. Her body is shining, smooth and soft, tender and graceful. Her voice has the tone of the voice of a swan very sweet to hear. I say, take her, she is worth possessing.

14. Ataha-tahan matanta apa tapwan anoṇ ḍahayu,
ikana iruṅta tan saphala yan tan ikārĕkana,
tuwi taliṅanta nirguṇa ya tan paṅujar nya rĕṅön,
suka paripūrṇna riṅ hayu asiṅ kahanan rasikā.
c. E saujar nya.

'Your eyes are ineffectual because they have not seen [her] beauty, your nose is unyielding if it does not smell her, also your ears are worthless if they do not hear her voice, everything about her is fine and perfectly beautiful.

15. Sari-sari niṅ rasātiśaya sāri nikaṅ wiṣaya,
yan ika jugānakĕbya tat aṅipya wanèha ta ya,
asiṅ umulat riyāhyuna manah nya sumomaha ya,
tribhuwanarājya yéka palaku nya wĕlīna ta ya.
b. AC yatika. ACE tak aṅipya. B tak anipya.

'She is the ultimate in taste and sexual fulfilment. If you have her as wife, you would not dream of another woman again. Everybody falls in love with her on seeing her and wants to marry her. Even if the dowry is the kingdom of the threefold world, she is worth it.

16. Hari-dayitā Śacī tuwi taman pamaḍāna hayu,
Girisuta Rohiṇī Ratī apūrwwa taman pamaḍé,
hayu rasikā kabèh rahayu liṅ niṅ apuṅguṅ ikā,
anakĕbi saṅ Raghūttama jugāhayu liṅku putus.
a. D pamadāna. b. A tamāt. BE tamat.

'The wife of Hari, Śacī even, is no match [for her] in beauty. The daughter of Giri (Pārwatī), Rohiṇī and Rati [are considered] to be matchless on their beauty. Oh! these are merely the words of fools. Only the wife of Raghūttama is the most beautiful lady, I say.'

V

17. Ya ikana liṅ nikāṅ adhama Śūrpanakān pawuwus,
ri sira ta saṅ Daśānana wawaṅ sumahur ta sira,
ari kita haywa cāla hrĕdayanta tamat [t] alara,
takarin iké si* Rāwaṇa ṅaranya jayèṅ bhuwana.
*ABCDE. a. A pahuwus. c. ABDE taman ta lara. d. K saṅ.

Thus were the words of the debased Śūrpaṇakhā expressing her feelings to him. King Daśānana quickly answered: 'My younger sister, do not break your heart, do not worry, is not Rāwaṇa known to be victorious in the world ?

18. Syapa karikā tinonta kinabhaktyan iṅ Indra kunĕṅ,
kuliśa ta śīrṇna bajra ri ḍaḍaṅku taman paṅani*,
hana ta liman hyaṅ Indra sinikĕpku taman paṅapa,
ḍukut upama nya tan paguṇa dèṅku tinimpalakĕn.
*CE. a. E kinabhaktya riṅ. b. ABCDE baliśa. ABDK paṅĕné.

'Do you know to whom Indra pays tribute ? His *bajra* (the weapon of Indra) is smashed into pieces when it hits my chest without hurting it. I have seized the elephants of Indra without trouble. She was just like grass to me and I threw her away, regarding her as worthless.

19. Nda taṅa-taṅā prabhāwa ni si Rāwaṇa tan papaḍa,
satata mara ṅ wulan umĕtu pūrṇnama tar wiluma,
mamawa wuṅa n tahun sahana niṅ hyaṅ alah matakut,
sa-isi nikaṅ Surālaya anéka kahĕnti kabèh.
a. D. papaḍā. AC sahisi.

'Look around at [the evidence] of the unequalled power of Rāwaṇa. Punctually the moon comes, always full [all the time]. Out of extreme fear, the deities bring tribute annually in the form of all that is in heaven, without leaving anything behind.

20. Ikana wuwusta hāsya mata kéraṅ-iraṅ dahatĕn,
yak atukarāpraṅa mwaṅ ikaṅaṅ tapa Daśarathī,
tuwi ya manūṣya* hīnabala tan hana śakti riya,
saka riyasihku tag wihaṅ asiṅ sapakonta rari.
*A. a. ADE hah syapa ta. B hāh syapa ta. C hāsya pata. b. ABCDE yat. c. BCDEK manuṣya. d. ABCDE tar.

'Your words are ridiculous and it would be a great shame to me to fight the ascetic Dāśarathi, because he is a human being, lacking in troops and

V

power. However, because of my affection for you, I am willing to do what you say, my dear.'

21. Atha ri huwus nirominaki citta si Śūrpaṇakā,
lumaku sirāhawan gagana śīghra manojawana,
pratita si candrahāsa ya tĕwĕk nira tan kapasah,
satĕka nirèṅ samudra sumĕpĕr ta sirèṅ pasisi.
a. ACE wuwus. ABCE ri. b. A hawān. d. E tta.

So after comforting (the mind) of Śūrpaṇakhā, he went away in a flash by air. He took along with him his sword called *candrahāsa*. When he arrived at the beach [of the continent] he came down,

22. Mara-marahaṅ Marica ya ta don ira yan sĕpĕra,
satĕka nirār warah ta si Marica ri kārya nira,
dadi sumahur satorasi mataṅguh alah matakut,
ya huwus alah pwa ṅūni pinanah riṅ aṅin ya katūb.
c. A sumawur. d. A wuwus.

to tell Marīca about the intention of his visit. On arrival he told Marīca about his plans. Thus [Marīca] replied respectfully giving his advice out of fear [of Rāma], because he had been defeated in the past. He was blown away when shot at with a wind-producing-arrow.

23. Prabhu kita hé Daśānana nanā kita yat malagā,
lawan ika saṅ Raghuprawara Rāma ya śakti tĕmĕn,
ikana si candrahāsa ya tĕwĕkta taman paṅapa,
mataṅ ika haywa māra irikaṅ tapa Dāśarathi.
a. A yāt.

'Oh, lord Daśānana, you will be destroyed if you fight [him]. That hero of the Raghu race, Rāma, is really powerful, your sword Candrahāsa is nothing [to him]. Therefore do not go near the ascetic Dāśarathi.

24. Hana sira Jāmadagni wiku śakti matī ratu bāp,
saṅ umĕjahīkaṅ Arjuna Sahasrabhujèṅ palagan,
syapa karĕṅö anuṅ malahakĕn sira tan hana lèn,
Raghusuta kéwalāta winuwus sira śakti jaya.
a. A bap.

'[You know] Jāmadagni, the powerful sage who killed many kings, who slayed Arjuna Sahasrabāhu in battle? Who is known to have beaten him?

V

No one else, but the son of Raghu. He is the only one known to be powerful and victorious.

25. Nya ta ya si Tāṭakākya bali māti tĕkap rasikā,
atha* ri sĕḍĕṅ mayajña sira saṅ rĕṣi kampalayu**,
kapati gupuy ṅhulun kapalupuy pinanah riṅ aṅin,
prabhu ta turuṅ tamad wruh i gĕlis nira yan pamanah.
*CE. **A. a. A bāli. b. AD ata. BK asa. BCEK kampalayū. d. A prabha.

'Look, the mighty Tāṭakā was killed by him. I was driven away when [disturbing] the offerings of the sages. I was powerless and blown away when shot at with a wind-producing-arrow. My lord has not yet seen his shooting speed.

26. Atiśaya riṅ dhanurdhara Raghūttama tar papaḍa,
taku-takutĕn nikaṅ* asura rākṣasa tar papulih,
samĕna nikaṅ waṅal mati cĕṅĕl nya pĕgat pinanah,
si Khara si Dūṣaṇa Triśira śīrṇa sudhīra pĕjah.
*E. a. ABC papaḍé. b. K. ikaṅ. c. B samĕnaṅ ikaṅ.

'Raghūttama is an unequalled and outstanding archer, the irresistible terror of the demons and titans. Before, the bold ones were killed, their necks severed by arrows. Khara, Dūṣaṇa and Triśirah were heroically killed.

27. Umilu sirèṅ swayambara ri yajña niraṅ Janaka,
hana ta laras umuṅgu ri tĕṅah nikanaṅ pasabhān,
sahana niraṅ ratu pwa ya mayat ya taman kawĕnaṅ,
katham api saṅ Raghūttama mayat ya tikĕl wĕkasan.

'He took part in the *swayambara* (contest) held by king Janaka. A bow was placed in the middle of the arena. All the kings [present] were unable to draw it, yet Raghūttama was able to draw and break it.

28. Kita suka kéwalāwĕrö-wĕrö mamaṅan maṅinum,
saha bala matta māṅsaka surā ininumta lanā,
amija-mijah sĕkar jĕnu sugandha jĕnĕk riṅ inak,
ndya ta gamananta tat alaha riṅ raṇa dé rasikā.
b. BCDE mĕtta.

'You are only fond of drinking till you become drunk, and eating. Together with your attendants you consume intoxicating meat and liquor all the time.

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You enjoy wearing ornaments of flowers and fragrant cream, you are absorbed with a luxurious life. Now what should be your weapon [to fight him with]; you will be defeated by him in battle.'

29. Nahan ujar iṅ Marīca ya mataṅguh akon maluya,
muji guṇa saṅ Raghūttama ri śakti nirātiśaya,
mĕdi-mĕdi saṅ Daśānana ya donya alah matakut,
dadi magĕlĕṅ ta saṅ Daśamukhāsi wawaṅ sumahur.

Thus were the words of Marīca, urging him to return home by praising Raghūttama as being exceedingly powerful with the intention of frightening Daśānana to death. However, Daśamukha became angry and quickly replied:

30. Guragaḍa ko Marīca hatinīca wimuḍa cĕmĕr,
ikana ujarmu jañjan ujar iṅ maṅajap juga ya,
umalahakĕn siraṅ Paraśurāma sirékin alah,
apan atuhā kĕlut sira si Rāma sĕḍĕṅ taruṇa.

'You are insolent, Marīca, your mind is debased, stupid and filthy. Your words are rubbish, but you mean it. [You said] he defeated Paraśurāma. Of course he was beaten, because he was old and Rāma in the prime of his life.

31. Ikana si Tāṭakā pinĕjahanya taman sapujin,
anak[k]ĕbi tan pasāra tuwi tan pasahāya ta ya,
ya ta pinanah ni Rāghawa ya nirghrĕṇa tan paguṇa,
yadiyan ikā pujinta lalu hātmu yu dhik laku mūr.
a. D sapuji. d. AB hatma.

'You should not praise him because he murdered Tāṭakā. She was a woman, powerless and alone, yet she was cruelly killed by the arrows of Rāghawa and unnecessarily. If that is what you praised, then you must like him very much. O, get out !

32. Tuwi pinanah ni Rāghawa ta ko atikaṣṭa dahat,
wĕdi-wĕdi hīna nīca rumaras ta manahmu kawĕs,
ikana panah nya manda taman ādrĕs aṅinya malon,
saka ri takutmu mamrih alayū juga tan inapa.
c. A manah.

V

'You were also shot at by Rāghawa and you were a lightweight (powerless). It is because your mind was filled with terror, you were panic-stricken. His arrow was not so strong, the wind was weak, but because you were afraid, you ran away, even though nothing happened.

33. Hana ta ujarmu lèn umuji śakti ni Dāśarathi,
anikĕlakĕn laras apan awūk malawas kinĕkĕs,
ya pinaṅan iṅ bubuk gilig-gilig ya dumèh nya nana,
ikaṅ umayat ya tambayan atah lalu hīna dahat.
c. AC nanā.

'You also praised the strength of Dāśarathi. He certainly broke the bow, because it had been stored away for so long and was perforated and ruined by woodworms. [The kings] who drew before him were very very weak.

34. Pati nikanaṅ Kara Triśira tan ya dumèh ya pujin,
apan akĕlé pramāda ya dumèh nya kabèh pĕjaha,
yan agalakāṅlagāna ri si Rāghawa ghoratara,
niyata pĕjah ni Rāghawa rikaṅ kṣaṇa tar paṅapa.
a. D. puji. d. A nikaṅ.

The slaying of Triśira and Khara is not praiseworthy, because they were indifferent so that they were killed. If they had attacked Rāghawa fiercely and with all their might, certainly Rāghawa would have been killed in a minute and without trouble.

35. Ndya ta ya pujimwa* śakti ni si Rāghawa koṅ adhama,
druhaka jugāharĕp maliha buddhimu bhaktya riya,
mataṅ ika kompujīriya guṇaṅku tamar puji ya,
jaga-jaga mātya ko druhaka cittamu taṇ ḍahayu.
*ADE. a. BCK pujinmu. c. A tama.

'Now, why did you praise the power of Rāghawa, you debased creature. You want to betray [me], you want to desert me, you want to serve him. That is the reason why you praise him and do not praise my faculties. Beware ! I will kill you, treacherous and wicked fool.'

V

36. Atha ri huwus nirāṅuman-uman* maṅunus ta tĕwĕk,
kumĕtĕr ikā kumis nira humīs hariṅĕt niṅ awak,
kadi tinĕpak kabāṅan ikanaṅ muka bhīṣaṇa ya,
tudiṅi tikaṅ Marīca ya manĕmbah aminta hurip.
*ACDE. a. BK nirāṅuman. b. ABC niran umis.

Then after his words of abuse, he drew out his sword, his mustache was trembling, his body sweating, his face was red (as if slapped) and terrible, and threatened Mārica [with it] who fell at his feet begging for his life.

37. Ṅhulun ikihĕn patik praṇata bhakti taman druhaka,
tuhu-tuhu bhakti riṅ prabhu asiṅ sapakona riya,
ikana kunaṅ dumèh ṅhulun ataṅguha dharma tinūt,
prakrĕti nikanaṅ manéwaka mataṅguha donya hitā.
*BCD. a. C tama. D. tamā. b. D sapakonta. d. AEK nikaṅaṅ.

'I am your humble slave, devoted and not treacherous. I am really sincere towards my lord and give myself to your orders. The reason why I gave you advice is because I follow the *dharmma* (morality). The obligation of a servant is to give advice having in mind the welfare of his master.

38. Yadyapi yat pituhwa hayu niṅ naya tan wihaṅĕn,
sarahayu sèṣṭi saṅ prabhu ya tūtĕna dadyakĕna,
nahan ikanaṅ upaya yadyan kĕna yat* pituhun,
tĕmahana ni ṅhulun kidaṅ arambuta mās kanaka.
*CDE. a. A wihakĕn. CD tad wihaṅĕn. c. ABK yan. d. A ends up with the word *mās* (IV, 38, d.) and is continued with the word *abaṅ* (IV, 40, b.).

'If you take my advice, without doubt you act correctly. But all right, whatever my lord wishes, I will do it. I have a plan, if you think it is good, let us carry it out. I will take the guise of a golden deer.

39. Ikana si Rāma Lakṣmaṇa ya dohakĕnaṅkwa huwus,
ri wuri nikā sakèṣṭi nira nātha taman warahĕn,
nahan ujariṅ Marīca wĕkasan madulur lumaku,
tĕka ya rikāṅ alas matĕmahan ta kidaṅ kanaka.
b. CDE sasèṣṭi. tamad.

'Then I will detract Rāma and Lakṣmaṇa to a distance place. After my leave, it is up to you, I will not say anything.' Thus spoke Marica. At length they went together and arrived at the [Daṇḍaka] forest. [Mārīca] changed himself into a golden deer.

V

40. Marakatawarṇa rāmya makiris ta gigir nya katon,
ikana wulu nyawak nya malĕṅis ya kabèh mas abāṅ,
tĕka ya masö ri saṅ* Janakarājasutā ya mariṅ,
kadi giniraṅ-giraṅ hati nirādbhuta dé nya jĕnĕk.
*BCD. c. AEK rikāṅ.

His back was shining brightly, beautiful and smooth, the coat of his body was radiant. He came near the place where Janakarājasutā (Sītā) was resting. She became excited and surprised because [the deer] was so tame.

41. Iniṅĕt-iṅĕt nirāhayu kulit nya kĕmul-kĕmula,
apan alĕṅis katon kanaka rambut alĕmbut alit,
hati nira tībra dé nira harĕp ri hayu nya katon,
dadi ta makon makoliha rikaṅ mrĕga ratnamāya.
a. B kĕmulan.

She thought that the coat of (the deer) would be nice to make a stole, because it was shiny, with gold coloured fur, smooth and fine. Her heart was thrilled by her desire to possess what she saw. So she asked [Rāma] to obtain the golden deer for her.

42. Raghusuta tar wihaṅ juga asiṅ sapakon i sira,
ari nira Lakṣmaṇa ta kawĕkas makĕmit patapan,
lumaku siromusī ya sinikĕp nira tan kawĕnaṅ,
apan agĕlis lumumpat analimpĕtakĕn mawilĕt.
a. A irya. c. CD tar.

Raghusuta was unreluctant to fulfil all her requests. He left his younger brother Lakṣmaṇa to guard the hermitage and went to persue the deer, but he could not catch it, as it lept around and around.

43. Kadi ya mariṅ mahā ya sakarĕṅ maṅadĕg maparö,
wahu tinalandaṅan ya sinikĕp nira śīghra mĕsat,
apan alĕyö wulu nya malĕṅis linĕṅan juga ya,
kamaga taṅan nirān kaluputan malayū ya muwah.
c. A alĕyĕp.

Then it seemed that it stopped intentionally for a while, standing nearby, but as soon as [Rāma] tried to seize it, it slipped away, because its fur was smooth and shiny as if it was oiled. His hands became numb as he missed the deer once more, and it ran away again.

V

44. Dadi ta madoh ulih nira manūti taman kawĕnaṅ,
tuwi maṅidīdi yāmarimisin* maṅadĕg sakarĕṅ,
hati nira héwa dé nya tamatan kawĕnaṅ sinikĕp,
r-ayat ikanaṅ laras r-arah-arah ya rikaṅ warayaṅ.
*ACE. b. BDK yāmarimisī. c. CE tamatar.

So he went further and further away chasing the deer and still could not capture it, even when it stood still for a minute, teasing and taunting. Rāma became impatient because he could not capture him. He drew his bow, and shot it with an arrow.

45. Kadi hinarit higā nya mĕtu rāh nya usus nya mulū,
wĕkasi hurip nya yékana pawū nya mamañcana ya,
Janakasutā gĕlāna rumĕṅö ri taṅis nya mawās,
kadi ta ya śabda saṅ prawara Rāma maminta tuluṅ.
a. A mulūr. b. A nyan pamañcana. DE nyan amañcana.

His ribs were slashed as if carved by a sickle, blood flowed and his intestines came out. In the last seconds of his life he cried out to delude. The daughter of Janaka (Sītā) hearing his clear cries was upset, as she thought it was the voice of the hero Rāma, asking for help.

46. Dadi manaṅis siraṅ Janakarājasutā ta mawū,
laku ta ariṅku Lakṣmaṇa tuluṅ pwa kakanta tasön,
kita marikénuhuh nira makon umarātuluṅa,
lalu tan asihta riṅ kaka tasö pwa tarākṣa sira.
b. A tasök. c. B marikénuwuh.

So Sītā cried aloud. ‘My brother Lakṣmaṇa, go and help your brother. He called you to come and help. Why are you so heedless concerning your brother. Go on. Save him !’

47. Ya ikana liṅ niraṅ Janakarājasutār panaṅis,
saka ryasih niréki panahā nikanaṅ hrĕdaya,
dadi sumahur ta saṅ taruṇa Lakṣmaṇa tan kagĕmĕr,
pracaya ri śakti saṅ kaka rikaṅ raṇa tar malaha.

Thus spoke Sītā crying, out of love, urged by her feelings. Then young Lakṣmaṇa answered without fear, as he was convinced about the power of his brother and that he would not be defeated in battle.

V

48. Kita Raghuwīraghāra kaḍasih ni kakaṅku kita,
athawa narĕndra saṅ Janakarāja bapanta sira,
lalu ta ya dènta hīna kagĕmö rumĕṅö manaṅis,
sira karikānaṅis syapa wĕruhta kunaṅ ya hadé.

'You are the wife of a hero from Raghu lineage; you are the beloved of my brother, also you are the daughter of king Janaka (who is your father). Why do you worry and cry so at hearing such a call? Do you know that it is he who calls? Do you know who that is?

49. Syapa kari śakti riṅ bhuwana liṅta anuṅ wĕnaṅa,
lumawana saṅ narĕndrasuta Rāghawa riṅ palagan,
sira juga śaktimānta wihikan ta riṅ astra kabèh,
ndya ta ya kasaṅśayān pĕjaha paṇḍuk ikaṅ hariṇa.
d. ABCDE niṅ.

'You may ask, who is powerful enough in this world to fight prince Rāghawa in battle? He is the most powerful person, the most skilled in handling all weapons. How could you have fears that he would be killed, butted by a deer?

50. Syapa wĕka saṅ Raghūttama anuṅ rinĕṅönta daṅū,
alah atakut ya mātya mamalakwa ta rakwa tuluṅ,
sahana nikaṅ watĕk Raghu kabèh tak anon alayū,
mati ya mamūk taman mawĕdi yan hana śatru biṣa.
d. A yān.

'Have you ever heard that amongst the sons of the excellent Raghu, there was ever one who, out of fear of being killed, asked someone for help. I have never seen a son of Raghu run away, he would rather run amuck and fall in battle. No one was ever afraid of a powerful enemy.

51. Athawa ikaṅ kidaṅ kadi mahā maharĕp pĕjaha,
rasa ryulah nya kādbhuta tumon sira tan matakut,
atisaphalāstra saṅ Raghusuta pwa ya donya pĕjah,
maturun apuy hiḍĕp nya ri panah nira bahnimaya.
b. ACD ri ulah. d. A iḍĕp. B hiḍĕp. ri manah.

'Moreover it seems that the deer intended to die. It was amazing that it was not afraid of him. It wanted to be killed by the arrows of Raghusuta, as that is regarded as very blissful. It regards itself to being cremated in his fire-producing arrow.

V

52. Syapa karikā tan ādbhuta tumon Raghuputra harah,
jaya rikanaṅ musuh sira taman papaḍèṅ* bhuwana,
mataṅ ika haywa śoka kita dé nikanaṅ manaṅis,
muliha kakanta Rāghawa makolih ikaṅ hariṇa.
*BCDE. b. AK pamaḍèṅ. c. A soka. D téka. d. ABD makoli.

'Now, do you know anyone who is not afraid of Rāma, as he defeats all his enemies and has no match in this world. Therefore do not worry about that call. Your brother Rāghawa will come back with the deer.

53. Ikanaṅ awū taman sira ikā kala rākṣasa ya,
kira-kira bañcanèkana ya don i uni nya mahā,
taṅis ikanaṅ kidaṅ ikana liṅku huwus pinanah,
umaḍa-maḍékanā* swara niraṅ Raghusiṅha juga.
*A. d. A nikaṅ. BCEK umaḍa-maḍékana. D umaḍa-maḍékanaṅ.

'That call was not his, it was the call of an evil demon, it was a trick with the purpose of deceiving [us]. I say, it was the cry of the deer which was hit by an arrow, sounding like the voice of the Raghusiṅha (the lion of the Raghu lineage).'

54. Atha ri huwus niraṅ taruṇa Lakṣmaṇa yar pawuwus,
Janakasutā tatar pamituhu pwa amogha wihaṅ,
ikanaṅ asih takut ya maṅawéśa rikaṅ hrĕdaya,
dadi sumahur mrĕṣodita wuwus nira taṇ ḍahayu.
b. A pamituhuṅ. C tamar.

Thus spoke young Lakṣmaṇa. Janakasutā did not want to obey, she was very stubborn. Love and fear took hold of her. So she replied with harsh words.

55. Ari kita saṅ Sumitratanayāpa kalīṅan ikā,
wahu-wahu dènta māmbĕk alĕmöh ri pakonku mĕné,
atiśaya bhakti riṅ daṅu-daṅū kita sātya kaka,
punar api durbala pwa sira hīna tamat patuluṅ.
d. A taman kanulus. BE taman patuluṅ.

'My brother Sumitrātanaya (son of Sumitrā). What does this mean ? This is the first time that you do not obey my orders. In the past you were very faithful to your brother, but now he is in trouble, shame on you, you do not want to help.

V

56. Wruh aku ri don i buddhimu kaṭuṅka tamaṇ ḍahayu,
druhaka ri saṅ Raghūttama manahmu harĕp wipatha,
atiśaya durjanādhama dahat Raghuwaṅśa karih,
wĕnaṅ abhimāna riṅ kaka ah o atikaśmala ya.

'I know the intention of your evil and crooked mind. You want to deviate [from the good path], you want to betray Raghūttama. How debased and evil is this son of Raghu, having the heart to plot against his older brother. Oh! how wicked.

57. Ikana aṅĕn-aṅĕnmu ri siraṅ Raghupūtrā nihan,
mati sira dé nikaṅ mrĕga sadé nya sabhāgya tĕmĕn,
sumiliha tāku riṅ Janakarājasutāku baśā,
syapa śaraṇā nya tan hana wanèh aku liṅmu nihan.

'You think about Raghuputra like this. 'Let him be killed by the deer. It will be very lucky ! I will take his place and marry Janakarājasutā. Who will be her protector, no one else except me.' You said this to yourself, did not you ?

58. Adhama wimūḍa Lakṣmaṇa waliṅmu manahku kalā,
wĕnaṅa makāmbĕka ṅ hala matāku mahalwana wèh,
aku tak aṅĕn-aṅĕn laki wanèh sira tuṅgal atah,
makahulunāku tan hana wanèh Raghuputra juga.

'Debased and foolish Lakṣmaṇa, do you think I am wicked, capable of thinking such evil, such lewdness ? I do not have any intention of marrying again, just this once. I will only serve Raghuputra, nobody else.

59. Yan alalisāṅ bhaṭāra pĕjahāta siraṅ siniwi,
Raghusuta sora riṅ samara paṇḍuk ikaṅ hariṇa,
pĕgatakĕnaṅkwa tékana guluṅkwa turūn apuya,
tumutura tāku riṅ priya tamāg wĕgilāta ri ko.
a. BCDE yan alalisā. b. ABCE niṅ. d. BCD tamāt.

'If my lord and master died, if Raghusuta is killed in battle butted by the deer, I will severe my neck and burn myself. I will follow my husband, I will not take refuge with you.'

V

60. Ya ikana liṅ niraṅ Janakarājasutā magĕlĕṅ,
manuman-uman amogha wulaṅun maharĕp mahalā,
hala ni manah nirāta juga tan tinahān mahalā,
saka ri wirodha niṅ hati mataṅ nya halān tinahā.
b. D hulaṅun.

Thus were the angry words of Janakarājasutā, abusing [Lakṣmaṇa], very much confused and wanting to hurt [him]. Because of anger in her heart, she did not realize the malice of her words. Her troubled heart gave rise to evil thoughts.

61. Daśarathaputra Lakṣmaṇa gĕlāna ta mépu sira,
atiśaya dibya tékana wuwus nira yan karĕṅö,
naya nira yukti, tékana lalu pwa ya tan kahiḍĕp,
ya ta lumaré manah nira wawaṅ sumahur ta sira.

The son of Daśaratha, Lakṣmaṇa was upset and ashamed. When he spoke, the excellence of his words was apparent. His conduct was truthful, but it was not acknowledged. This hurt his feelings, so he replied:

62. Ṅhulun ikihĕn sinaṅśaya kalā* druhakāk makaka,
ikana manahku śuddha juga satya taman kalana,
sahana baṭāra sākṣya ni hatiṅku siromulata,
naraka tĕmuṅkwa duhka hiḍĕpĕṅkwa yadin druhakā.
*A. a. BCDEK kala. BCD druhakāt. d. ABCD tĕmuṅkwi. BCD hiḍĕpĕṅkwi.

'You suspect me of being wicked, having the intention to betray my older brother. My mind is pure, truthful, and not wicked. Let all the deities bear witness to the purity of my heart. Let me fall into hell, let me be overcome by misfortunes, if I am treacherous.

63. Janakasutā samaṅkana kitāt mawuwus mahala,
kadi maṅajap sumaṅguh aku mahyuna wèh ri kita,
saka ri wuwusta taṇ ḍahayu duhka tĕmunta magöṅ,
tawanĕn ikāṅ musuh kita mĕné ri wuriṅku harah.
a. A kitā. BE kitān. d. BC [n]ikèṅ.

'O, daughter of Janaka, you have uttered bad words, as if you meant it, when you accused me of wanting you [to be my wife]. Because of your bad words, may you find great sorrow. You will be captured by the enemy, after my leave !'

V

64. Nahan ika liṅ nirār panapathé dadi śīghra sira,
laku tumutūr i saṅ kaka tumūta manūta kidaṅ,
ri wuri niromadĕg Janakarājasutā wĕkasan,
lumaku mamèt sĕkar sira ri saṇḍiṅ ikaṅ patapan.
a. ABD nirā. c. A ri huri. B nirā madĕg.

Thus he spoke, rendering a curse on her, then left quickly to follow his brother and join him in the hunt of the deer. After he left, at length Janakarājasutā stood up to look for flowers in the surroundings of the hermitage.

65. Atha ri sĕḍĕṅ nirāmupu sĕkar manusup riṅ alas,
tĕka ta siraṅ Daśānana mahārddhika rūpa nira,
wiku śuci śuddha Śaiwa sira sātwika śānta katon,
hulu malĕṅis ginuntiṅ aratā hana kuñcir alit.

So when she was picking flowers in the forest, Daśānana came in the disguise of a hermit, a pure and holy Śiwaitic sage, looking truthful and serene. His hair was shining, cut evenly except of a small pig-tail.

66. Atiśaya śuddha huntu maputih sphaṭikopama ya,
tuwi magaṇitrikuṇḍala waluh ya sinaṇḍaṅ ira,
lituhayu warṇa lāka daluwaṅ nira rāmya mabāṅ,
lumaku manasya yéka dalihan ira tan katĕṅĕr.

His teeth were very clean and white like crystals. He wore rosaries and shouldered a gourd. His clothes of tree-bark were beautiful and red-coloured like wax. His disguise, which was very hard to detect, was begging for food.

67. Majapa maṅunyakĕn ta sira mantra tĕhĕr lumaku,
mrĕdu mamanis wulat nira marūm atisomya katon,
ikana karākṣasān ira kadi pwa ya tan hana wèh,
tama ta macaṅkramé tĕpi niṅ āśrama rāmya kabèh.
b. A hulat.

While walking, he muttered *mantras* and *japas*, his look was friendly and sweet, and he looked very patient, his original shape of demon seemed to have disappeared. He entered the hermitage, to roam around in the vicinity of it.

V

68. Tinĕmu nirā ta saṅ Janakarājasutā riṅ alas,
sira juga tuṅga-tuṅgal anusup tamatar matakut,
dadi ta masö siraṅ Daśamukhātisaharṣa sira,
makin aparö sagorawa sirān pawuwus wĕkasan.
c. B nira.

He met Janakarājasutā in the forest. She was alone going into the undergrowth without fear. So Daśamukha most happily approached her; when he came near her, at length he spoke respectfully:

69. Apa kita dibya rūpa manusup maṅalap ta sĕkar,
atiśaya tā paḍanta rikanaṅ hayu pūrṇa tĕmĕn,
hayu nikanaṅ wulan tuwi taman pamaḍéri kita,
apan awĕnĕs ya riṅ rahina hīna tamar pasĕnö.

'Who are you, o beautiful one, who enters the forest to pick flowers. How unparalleled is your beauty, most perfect. Even the beauty of the moon is no match for yours, because it waned at daytime and becomes ugly without radiance.

70. Kusuma saroja riṅ talaga kapwa sĕḍĕṅ sumĕkar,
rahayu sugandha warṇa ya mabaṅ maputih sawanèh,
tuwi tamatan paḍékana hayu nya masor juga ya,
apan umaluy kucup ya rikanaṅ wĕṅi taṇ ḍahayu.

'The lotuses in the lake are in full bloom, they are beautiful, fragrant, and white and red in colour, yet their beauty is no match [for yours]; their's is inferior, because they close up at nightfall and no longer look beautiful.

71. Iki kahananta bhīṣaṇa amānuṣagamya sukĕt,
tan awĕdi riṅ ulā biṣama lèn aliman magalak,
syapa śaraṇānta liṅku yadiyan hana moṅ maṅawit,
ikana hayunta héman ari yogya kahātakĕna.

'This place of yours is dangerous, thick and impassable, but you are not afraid of venomous snakes and wild elephants. Who is your protector, I ask, if there is a lion laying in ambush ? Take care of your beauty my dear, it is best that you pay attention to it.

V

72. Kita mrĕdū komalātiśaya konĕṅ-unĕṅ ri hati,
kadi ta bhinūsaṇan ikaṅ alas ri hananta riya,
saṅapa ṅarān irāta sira saṅ siniwinta kunĕṅ,
atiśaya göṅ ni dharma rasikān pamawéri kita.
b. E nikaṅ. d. BCDE i dharma.

'You are soft, tender and attractive. By your presence the forest appears to be ornamented. Who in fact is your husband ? How great is his fortune to marry you.

73. Aku ta paribhramanta paradéśa rikaṅ bhūwana,
tuwi tak anon anuṅ paḍa-paḍānta surūpa tĕmĕn,
kita juga hīṅa niṅ hayu ya liṅku tanora wanèh,
saphala iké huripku ri huwusku wĕruh ri kita.
d. A wuwusku.

'I have been wandering everywhere in this world, yet I have not seen such a beautiful lady as you. You are the ultimate of loveliness, I say, no-one else. I feel my life has heen worthwhile, now that I have seen you.

74. Ikana hayunta yāk iṅĕt-inĕt ya kadi pwa sĕkar,
huwus inisĕp nikaṅ bhramara téka sari nya rurū,
hana ta hayu nya mātra kawĕkas ya paḍanta katon,
ya ta panĕṅĕrkwawās ya sira siniwīnta hana.
a. BCDE yat.

'As I look closely at your beauty, to me it is like that of a flower, which has already lost its honey to a honey-bee, and its pollen has fallen. There are still traces of its beauty apparent. You are like that. That is why I can see that you have a husband.

75. Ikana bhaṭāra Wiṣṇu tuwi mārya sirār pahiyun,
i sira ta saṅ priyā nira masor sira dènta tĕmĕn,
athawa bhaṭāra Kāma sira kāmuka liṅku pijĕr,
ri sira ta saṅ Ratih nira taman pamaḍéri kita.
a. ACD. sirā mahiyun. B sirā mahayun.

'Even god Wiṣṇu would stop loving his wife, as she is inferior to you. Or god Kāma would be overwhelmed by passion, I dare to say that again and again, because his wife Ratih is no match for you.

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76. Sahana nikaṅ anak[k]ĕbi tuwin yadiyan wulata,
niyata ya kādbhuté kita manah nya kapūhan atah,
ṅuni-ṅuni tékanaṅ taruṇa yan wruha mahyuna ya,
pira warĕga nya riṅ wiṣaya matta bhaṭāra tuwi.

Even women who see you, clearly they will be amazed at your beauty and their hearts will be filled with anxiety, let alone youths as soon as their eyes fall on you, they will fall heels over ears in love with you. However satiated deities were with sensual pleasures, they too would be crazy about you.

77. Hana daridra duhkita tuwin mari yan pahiyun,
yan apa ya tāsihériya* sumaṇḍiṅa yèṅ śayana,
maṅayam-ayam mahas** mabayaṅan hati saṅ wiṣayī,
kita yatikāmrĕtosadha niraṅ kĕna kāmaśara.

*CDE. **ABCDE. a. ABCD ahiyun. b. ABK ta yāsihériya. c. K maṅayam-ayam mabayaṅan.

Even an extremely poor ascetic who has overcome his sensual impulses, why should he not be passionate if you are at his side in bed? Moreover the lovelorn one, his heart would wander around like a wood-pigeon in the forest. And you are the nectar to cure people hit by the arrows of love.

78. Wĕka-wĕka saṅapéki sira saṅ siniwinta kunĕṅ,
lalu wihikan irān hana kitèṅ patapān asukĕt,
saka ri takut nirān hana wanèha tumona kita,
yatika dumèh sirānusup umuṅgu rikaṅ patapan.

'Whose son is your master. How smart he is, to bring you here to an inpenetratable hermitage. It is because of fear that someone else will see you, that is why he came to this wood and stayed in this hermitage.'

79. Daśamuka nā ta liṅ nira saharṣa sirār pawuwus,
Janakasutā sagadgada manah nira yan pinuji,
hati rumaras puhun wulu niromuririṅ matakut,
praṇata sirār paśabda mawarah ta ri saṅ siniwi.

c. A ati rumaras. d. C ta siraṅ.

Thus spoke Daśamukha gaily. When he spoke praising words [like that] Janakasutā was apprehensive. Her heart beat faster, her body-hair stood erect with fear. Respectfully she spoke, informing [the sage] about her husband.

V

80. Wwara sira Rāma Dāśarathi śakti tamar papaḍé,
sira rasiké anuṅ makahulun ṅhulun aryaguṇa,
atiśaya bhakti riṅ bapa siromituhu ṅ sapakon,
sahana niraṅ tapaswi sira rākṣaka riṅ patapan.
c. A ra bapa.

'Rāma, the son of king Daśaratha, unequalled in power, and of great virtues, is my husband. Out of his deep devotion to his father he carried out all his orders. He is the protector of all the sages in the hermitage.

81. Sahana nikā musuh nira mahārṣi pinatyan ira,
sira ta sumorakĕn Paraśu Rāma rikaṅ palagan,
sira kumĕmit mahārṣi yan ahoma mayajña lanā,
mara ta sirèṅ* alas saka ri bhakti nirār mabapa.
*E. a. A ya patyan ira. BDE nikaṅ. c. ACDE yat. d. ABCDK siraṅ.

'He killed all the enemies of the great sage, and defeated Paraśurāma in battle. He took guard regularly when the great sage made his offerings, he went to the forest out of devotion to his father.

82. Satĕka nirèṅ alas hana ta rākṣasa sāhasika,
ya ta lumagé sirār tĕka parĕṅ maṅabèhi masö,
saha bala śaktimānta sahana nya pĕjah pinanah,
ri tĕpi niṅ āśramāt taṅā-taṅā hana waṅkay atap.
d. D aśramā.

'On arrival in the forest, there were savage demons who attacked him simultaneously. Together with all their troops they were killed by his arrows. [You] can see heaps of corpses near the hermitage.

83. Sira karĕṅö dhanurdhara rikaṅ bhuwanāṇḍa kabèh,
magada-gadāna dadya tamatan hana koli nira,
kadi pinusus tikaṅ musuh asiṅ umasö kapisan,
kita kadi molya mĕṅgĕp amĕpöri siraṅ siniwi.
b. C riya. CD amĕpĕri.

'He is renowned throughout the world as the best bowman. He is also a master in fighting with clubs, he is unequalled in this. His enemies who attack him, are smashed. You appear to be a reverent [ascetic] who wants to see my husband.

V

84. Ikana mataṅ nya tan katĕmu dènta nihan ya rĕṅön,
wwara ya kidaṅ hĕmas ya inusi nira kādbhuta ya,
ari nira Lakṣmaṇéka kawĕkas wĕkasan tumutur,
saka ri pakonku yékana dumèh nira tar wihaṅa.
a. C rĕṅö.

'He is not at home, the reason why is as follows. There was an amazing golden deer which he hunted. He left his brother Lakṣmaṇa behind, but later on Lakṣmaṇa joined him because of my order. That is why he was not reluctant [to go].'

85. Atha ri huwus niraṅ Janakarājasutār pawarah,
makin umasö siraṅ Daśamukār pawuwus ta muwah,
wruh aku rikā si Rāghawa ṅaranya taman paguṇa,
apa ta dumèh kitāhyun iriyā ri kaniṣṭa dahat.
a. AC wuwus. b. ABCD Daśamukā mawuwus.

Then, after Janakarājasutā finished her speech, Daśamuka went closer and spoke again: 'I know that Rāghawa. He is worthless. Why do you want to stay with him in this extreme destitution.

86. Adhama masor ya saṅka ri ari nya kabèh wihikan,
ya matuha yogya ratwa ya kinon pwa marékiṅ alas,
mamati-matīka rākṣasa asiṅ mara riṅ patapan,
ndya ta ya kawismayanta ri si Rāghawa hīnaguṇa.

'He is debased and inferior to all his clever brothers. He is the eldest, fitted to be king, but he is banished to the forests, killing every demon who came to the hermitage. Why do you adore Rāghawa, the virtueless ?

87. Ndak ajar-ajar kitāri ikanaṅ ratu śakti tĕmĕn,
hana ri parākrama nya ya dumèh nya manĕmwa suka,
sahana nikaṅ jagattraya taman hana moli riya,
ya ta ikahĕn si Rāwaṇa ṅaranya yatéki ḍatĕṅ.
a. A misses the part fiom the word *ikanaṅ* (V.87a.) down to the word *jīwita* (V.88c).

'I will tell you, my dear, about a really powerful king. He has courage which makes him find wealth. There is no match for him throughout the world. That king is Rāwaṇa and here he comes.

V

88. Aku ta jayèṅ surālaya manuṣya carācara lèn,
ikana bhaṭāra Waiśrawaṇa sāmpun alah sinukū,
Yama ya maminta jīwita alah matakut pĕjaha,
surapati saṅ hyaṅ Indra ya ta bhakti kabèh praṇata.

'I am victorious over deities, men and animals. God Waiśrawaṇa is defeated and has submitted. God Yama has begged for his life out of fear of death. The king of the gods, god Indra, has paid tribute. All of them respect me.

89. Kadi ta karĕm rikaṅ tasik ikaṅ suraloka kabèh,
paḍa mawĕnĕs kagöman asamun sahana nya maruk,
hana nikanaṅ* prabhāwa ni si Rāwaṇa tulya riwut,
ya ta katakut nikaṅ sura dumèh nya masor arusak.
*BC. b. B pada. c. ADEK nikana.

'The abode of the gods appeared to plunge into the ocean. All the inhabitants were in a terrible state, pale, frightened, and quiet. It is the power of Rāwaṇa which like thunderstorm, that defeats and destroys the deities, and frightens them.

SAṬ SARGGAH
Chapter VI

1. Ikā kaḍatwanku samīpa niṅ tasik,
gahan ri Lĕṅkā kadi kānti niṅ wulan,
i Ratnapārayaṇa nāma tan kalèn,
ri dé nyan akwèh maṇiratna yojwala.
b. B ulan.

'My palace is on the beach of the ocean and is known as Leṅka glorious as the moon. It is also called Ratnapārayaṇa (the cradle of Jewels), for no other reason than that there are plenty of brilliant jewels and precious stones.

2. Ya tékanānuṅ kawaśakĕnanta ya,
mamuktya lāwan [n] aku haywa saṅśaya,
asiṅ sakahyunta hanā ta yériya,
kawīt ta kĕmbaṅ haḍaṅĕn samé naka.
d. ABCDE kambaṅ aḍaṅĕn.

'You may rule over it, to share a luxurious life with me. Have no doubt, everything you wish is there, e.g. flowers can be requested at will.

3. Sayogya sampat ika liṅku kāsiha,
ṅhulun sĕḍĕṅ yowana śaktimānta ya,
awakta saśrī yuwatī sĕḍĕṅ hayu,
si Rāma tātar paguṇāri tāryakĕn.

'I say, it is perfectly fitting that we love each other. I am young and powerful, you are a beautiful young lady in the prime of womanhood. Rāma is worthless my dear, leave him !

4. Paṅan inum saṅgama yéka bhuktinĕn,
ṅhulun hulun tulya manĕmbahé kita,
tadĕg ri Lĕṅkā nda huwus ta liṅkwari,
awakta yékā hyasi wèhĕn adyana.
b. ACDE manambahé.

'Enjoy food, drink and sex. I will be your slave serving you. I say, rule over Leṅka, my dear. Dress up and make yourself beautiful.'

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5. Ujar niraṅ Rāwaṇa yar panomaha,
   Sītā tan aṅgā humĕnĕṅ taman sahur,
   Daśāsya sakrodha masö sirāṅgyakĕn,
   Sītā* pinuṇḍut nira śīghra maṅlayaṅ.
   *B. a. ABCD nya jar [n] niraṅ. d. ACDEK. Sītān.

Thus spoke Rāwaṇa proposing. Sītā was unresponsive and kept silent. Daśāsya was angered [by this] and stepped forward swiftly, grabbed Sītā and flew away into the sky.

6. Gĕlāna dèwī Janakātmajānaṅis,
   masū masāmbat karĕṅö rikaṅ laṅit,
   kidaṅ manuk riṅ patapan paḍomĕnĕṅ,
   kagömanānon riṅ ulah samaṅkana.
   a. B glānā. c. A riṅ taman.

Janakātmajā (the daughter of Janaka) wept in despair. She cried out and lamented aloud in the sky. Deer and birds at the hermitage were quiet, frightened to see such outrageous conduct.

7. Ai Rāma hé Rāghawa nirghrĕṇanta wèh,
   lukan kĕtékā tan asihta ri ṅhulun,
   asiṅ pakon tar dadi laṅghanā atah,
   waliṅku sihtéryaku hāh lalis karih.
   b. B tékana.

'Hey Rāma, son of Raghū, how relentless you are. Evidently you do not love me. You never opposed what I requested. I thought you did it out of love for me. Ah ! It was false indeed.

8. Lanā marīntoṣa* kitāṅiriṅ manah,
   widagda riṅ citta mariṅ anak[k]ĕbi,
   asiṅ sakahyunku dinadyakĕnta ya,
   ṅhulun [n]atékīnuguṅan kināsihan.
   *ABCDE. a. K maritoṣa.

'You always fulfil all my wishes to contentment. You know how to please a woman, all what I wish is carried out, I am spoilt by love.

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9. Samaṅkanārinku si Lakṣmaṇottama,
ah-o mahāprajña rikaṅ nayèṅgita,
ujar jugākās kadi śabda niṅ wihaṅ,
hatinta māsih takarin tĕmĕn-tĕmĕn.
c. A wiyaṅ.

'On the other hand, my brother Lakṣmaṇa is wonderful. Ah, Alas ! He is so versed in the knowledge of politics as well as physiography. His words are also not submissive but severe, even though his heart is truly loving.

10. Kṣamākĕna ujarkwi kitāri Lakṣmaṇa,
ayogya tātan parĕṅönta yāhala,
swabhāwa niṅ strī juga nirwiwéka ya,
kalotakĕn haywa kitāgĕlĕṅ ryaku.
b. ABCD sarĕṅānta.

'I beg your pardon for all my words to you my brother Lakṣmaṇa. They are inappropriate and evil, do not listen to them. It is the nature of woman, carelessness [that made me say them]. Forgive me and do not be angry with me.

11. Kakanta saṅ Rāma lukan lalis nira,
parintuṣāsih sapakonku tar wihaṅ,
kitāt wihaṅ ṅūni sakèṅ asih karih,
ṅhulun atah pātaka nīca kaśmala.

'Your brother Rāma is very heartless. He has never opposed what I asked, out of love and a wish to satisfy me. But you did disobey me once, also out of love. I am the sinful one, debased and wicked.

12. Piré kadhīrān ira saṅ mahārddhika,
rĕṅö wuwus niṅ kala mūr atah sira,
mataṅ nya yuktīka ta dènta tar salah,
saké kaḍuṣṭan ni* wuwusku mūr kita.
*BCE. d. ADK i.

'How constant is the mind of a noble-minded man ? When he receives rude words, he just leaves. Therefore you were right, not wrong. Because of my harsh words you left [me].

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13. Ikāpi saṅ sajjana yan winèh ujar,
gĕlĕṅ nirèṅ wwaṅ sapĕtik tamar lanā,
tinon irékaṅ kala duhka kāsyasih,
amogha māsih umasö sirānuluṅ.
b. A tama.

'But a noble-minded person, given harsh words, is a little angry only for a while. If he sees, that the evil person [who says harsh words] meets misfortunes and miserable, he will come forward to help him out of compassion.

14. Mataṅ nya hé Lakṣmaṇa sādhu sajjana,
tasö tuluṅtāku gĕlāna duhkita,
ikā wuwustānapathé lukan tuhu,
nihan ṅhulun wèh tinawan [n]ikanaṅ musuh.

'Therefore, O, Lakṣmaṇa, noble and gentle brother, come and save me from great distress. Your curse has come true, now I am captured by the enemy.'

15. Nahan pasāmbat Janakātmajār pawū,
humuṅ sirāminta tuluṅ masāmbatan,
Jaṭāyu kāwit sira marĕṅö taṅis,
mĕsat sirar ton sira saṅ Daśānana.
c. E kawīt sira maṅrĕṅö. d. B sirāton.

Thus was the lamentation of Janakātmajā crying and calling aloud for help. By chance Jaṭāyu heard her cries, and moving forward quickly, he saw Daśānana.

16. Daśānanātyanta rikaṅ kalādhama,
musuh niraṅ tāpasa mūrka sāhasa,
wĕnaṅ masampay paribhūta riṅ wiku,
tasö huwus yan tuhu wīra riṅ raṇa.
c. D. maribhūta.

'O, Daśānana, the evil and savage enemy of the ascetics, because you have the heart to insult and humiliate priests. How dabased and depraved are you ! Come on ! Attack me if you are really a hero in battle.

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17. Ikāpi saṅ Rāghawa māsih iṅ wiku,
 ya sātwikāsih tuwi bhakti riṅ bapa,
 wĕnaṅ pwa ko sāhasa dhik kalādhama,
 lukan tan éraṅ lumarèṅ mahārddhika.

 'Although Rāghawa is merciful towards the hermits, and truthful and devoted to his father, you have the heart to render violence [upon him], o, debased evildoer ! How despicable you are, torturing the noble people.

18. Jaṭāyu yéki ta bhaṭāra Bhāskara,
 umatyanaṅ mūrkka kabèh tamomaya,
 patik-patik saṅ Raguputra tékihĕn,
 rĕṇāku ṅūnin pakamitra saṅ bapa.

 'This is Jaṭāyu. I will destroy the outrageous ones as the Sungod destroys darkness. I am the humble servant of Rāma. It is my obligation [to protect Rāma] as a friend of his late father.'

19. Nāhan liṅ nira saṅ Jaṭāyu umasö masyaṅ umuṅsyāpraṅa*,
 kumĕlab téka hĕlar nirādbhuta makas malwā malaṇḍĕp kabèh,
 śārdulākrĕti siṅhatulya magalak śīghrāmarĕk** sāhasa,
 tuṇḍāghāta patuk nirāyudha nirālaṇḍĕp ya bajropama.
 *E. **A. a. ABCDK umuṅsyapraṅa. c. BDEK śīghrāparĕk. c. śīgrān parĕk.

 Thus Jaṭāyu spoke. He flew forward to chase [Rāwaṇa] and attack [him]. His amazingly strong, wide and sharp feathers shone. Fiercely and wild like a lion he came nearer and nearer and used his beak, sharp as *bajra* as his weapon.

20. Yékān sāhasa saṅ Daśānana r-unus taṅ candrahasākilat,
 harṣāmbĕk nira saṅ Jaṭāyu maṅĕpö rodran panampyal muka,
 mundur yatna siromilag inayatan riṅ candrahāsomĕsat,
 āścaryékana saṅ Daśānana mulat tĕṅhā Jaṭāywī ruhur.
 c. A ri.

 That made Daśānana angry and he quickly drew out his sword. With ease (in his heart) Jaṭāyu swooped down and hit his face forcefully, then withdrew, cautiously evading the sword coming in a flash. Daśānana was surprised to see Jaṭāyu already above himself.

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21. Umyus téka hĕlar nirār papagakĕn saṅ Rawaṇār tuṅkuli,
sakrodhār pamatuk-patuk nya kapĕtĕk mār bāhu saṅ Rāwaṇa,
muñcar taṅ* rudirār isĕp ta ya muwah mundur mĕsat riṅ laṅit,
maṅkin darpa sirāwĕrö minum ikā rāh-rāh niraṅ Rāwaṇa.
*CDE. a. AB Rawaṇā. B nirā. C niiān. c. AK muñcar rudirār.
B muñcar ta. d. C darppa ya.

His wings swished loudly as he swooped down to attack Rāwaṇa. Angrily he pecked and pecked until the shoulder of Rāwaṇa was torn to pieces. He sucked the spurting blood, and flashed back into the sky. He became more and more aggressive, intoxicated by the blood of Rāwaṇa.

22. Képwan saṅ Daśawaktra sor sira sukĕr suṅgwī siraṅ Maithilī,
sambé taṅ bala rākṣasāṅhabĕt ikaṅ aśwomibĕr taṅ ratha,
yĕkoṅgwan ira maṅlayaṅ kuda manogāmī masö maṅdĕmak,
śīrṇāsāk rinĕmĕk rĕmuk kinĕpĕkan rĕmpak tibā taṅ ratha.

Daśawaktra was in trouble and loosing ground, handicapped by carrying Maithilī (the princess of Mithilā). He beckoned his demon-soldier who whipped the horses and the wagon flew in the air. There he (Rāwaṇa) took his place, and the horses attacked and pounced in a flash. But the wagon was completely smashed by the wings [of Jaṭāyu].

23. Saṅ Sītā sira muṅgu riṅ ratha tibā umrĕm sawèt niṅ takut,
mūrcā riṅ gaganāntarāla maṅĕlih mosah gĕlanomĕhah,
minsor śīghra siraṅ Jaṭāyu sumuyug sāmbut ta saṅ Maithilī,
mahyā taṅ daśādéśadéwata humuṅ kapwādbhutāṅastuti.

Sītā was placed in the wagon and when it fell, she closed her eyes in fear. She moaned and groaned and finally swooned away. Jaṭāyu swiftly swooped down and caught Maithilī [in her fall]. The deities of the ten directions shouted aloud, with amazement and admiration.

24. Pahyā niṅ surasaṅghadéwata lawan gandharwa kapwāmuji,
héwa krodha siraṅ* Daśānana nanā maṅkĕp tikaṅ bāhu mār,
lāwan rāh nya nirantaromĕtu humīs ndā tan.hidĕp yālara,
maṅsö sahasikāṅusī mabayaṅan méraṅ Jaṭaywar layū.
*CDE. b. A ri siraṅ Daśanana. BK krodha saṅ Daśānana c. E humis.
d. C Jaṭāywalayū. D Jaṭaywālayu.

The loud applause of the groups of deities and demi-gods, made the wounded Daśānana spiteful and angry. He covered his smashed shoulder, from

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which blood flowed down continuously, with his hand. Then, without giving attention to pain, he fiercely advanced, chasing Jaṭāyu everywhere, who dodged away with humiliating feelings.

25. Saṅ Sītā pinĕkul nirārddha kapati glānāsi mosah sira,
tan mādrĕs* ta ibĕr nirārddha malimĕr mamrih alah kabwatan,
yan tar sāmbuta saṅ narēndratanayā byaktān pĕjah yan tibā,
yékā hétu niraṅ Jaṭāyu malimĕr tébĕr nirāṅkin malon.
*ABCDE. b. K ādrĕs.

He tightly held Sītā who was afraid and moaning. He could not fly fast, but slowly though he exerted himself, because the burden [he had to carry] was too heavy for him. If he had not caught the princess, she surely would have been killed in the fall. That was the reason why Jaṭāyu flew slower and slower.

26. Mèh prāptā ta siraṅ Daśānana maṅèl maṅlih Jaṭāyūmĕhāh,
mosah mosyan asiṅ paran ira tinūt dé saṅ Daśāsyèṅ laṅit,
tan dwān tandaṅi saṅ Jaṭāyu dumilah taṅ candrahāsākilat,
sĕmpal taṅ lahuyaṅ huyuṅ nira tibān pinraṅ niraṅ Rāwaṇa.
b. B mosyah mosana riṅ paran. c. C dwāt. DE dwā.

Daśānana almost caught Jaṭāyu who was in trouble and wearily breathing heavily. Wherever he went, Daśānana was in pursuit (in the sky). Suddenly he attacked Jaṭāyu with his flaming sword. His wing was severed when Rāwaṇa struck with his sword. He fell down.

27. Daśawadana wawaṅ siromĕkul saṅ,
Janakasutār wiparīta tībra mūrcā,
hana ta ratha wanèh masö manuṅsuṅ,
pinakahawan* ira yar ulih ri Lĕṅkā.
*ABCDE. d. K makahawan.

Quickly Daśawadana caught the daughter of Janaka who was in a very deep swoon. Another wagon came to meet him on which he returned to Lĕṅkā.

28. Satĕka nira ri Lĕṅkā glāna kāmāturāhyun,
hana ri hati nirāṅhiṅ Maithilī uṣadhātah,
winaliṅ ira umaṅgā Janakī rājaputrī,
dadi ta sira umaṅsö wèt nikaṅ rāga tībra.

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As he arrived in Lĕṅkā, he was unhappy, over-whelmed by love and passion. He thought, only Maithilī would be the cure. He believed that princess Jānakī would agree [to marry him]. So he went to her, troubled by raging desire.

29. Sahana-hana nikaṅ wwil wīra yékā kinonkon,
umiṅĕtakĕna saṅ śrī Rāmabhadrār makiṅkiṅ,
alah awĕdi ri dé nyan śīrṇa taṅ rākṣasākwèh,
Daśawadana sirādwāhĕnti wadwā* nirākrah.
*ACDE. d. BK sirādwa hĕnti wadwa.

He ordered scores of demon-heroes to spy on sorrowful Rāmabhadra. He was very afraid, because so many demons had been killed. Daśawadana was concerned that his numerous soldiers would be annihilated.

30. Ri laku nikana taṅ wwil cāra yāmratyawékṣa,
dadi ta sira sumomah Jānakì ndā tan aṅga,
tinudiṅan i kiwān lèn tar winèh śabda ménak,
Daśamuka sira mūrkātyanta maṅsö tan éraṅ.

When the demon-spies had gone into operation, he went to propose to Jānakī, who rejected him. She pointed at him with her lefthand finger and scorned him. Daśamukha was evil to his core. Without shame he approached her.

31. Pratidina sira mojar ndan mahāsatya dèwi,
Raghutanaya cinitta dé nikaṅ citta tan lèn,
salahasa sira mosah saṅ Daśāsyāsi maswī,
r-ujari bala nirār kon Jānakī rākṣa-rākṣan.
b. C Raghusuta ya.

Everyday he proposed to her, but the princess was very loyal. Only Raghutanaya was in her mind no one else. She moaned distressfully whilst Daśāsya was pressing [with his request]. He ordered his soldiers to keep an eye on Jānakī.

32. Atha ri hana niraṅ śrī Jānakī ṅkā ri Lĕṅkā,
Raghutanaya sirékātyanta saṇḍéha āśa*,
marahakĕna hilaṅ saṅ Jānakī durnimitta,
manuk umuni masambat lwir nya maṅsö manuṅsuṅ.
*E. b. ABCDK aśa.

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So when Jānakī was in Leṅka, Raghūtanaya was in a gloomy and sad mood. He saw a bad omen, telling him that Jānakī had disappeared, namely birds meeting him on his way, delivering cries sounding like lamentation.

33. Daśarathasuta tībra glāna maṅlih makiṅkiṅ,
Janakatanaya hah āh bhāgya tékin katĕmwa,
mati pinaṅan ikaṅ moṅ mwaṅ tibā riṅ juraṅ lwah,
capala ta kunaṅ oṅsil hah lukan kāsyasih nya.
d. B kutaṅ. CDE ta kutan.

Daśarathasuta (the son of Daśaratha) was sad, weary and worried: 'Janakatanayā (daughter of Janaka) ah, how lucky [if] you are found ! [Perhaps] she has been devoured by a tiger or has fallen into a ravine, she is so active. Ah, how pitiful !'

34. Sĕḍĕṅ aṅaṅĕn-aṅĕn saṅ Rāghawa bhrāntacitta,
tĕka ta sira saṅ antĕn ndān ikaṅ wéṣa rūkṣa,
makin alara sirār ton wéṣa saṅ Lakṣmaṇoruk,
nyata pati nikā saṅ Maithilī liṅ nirāśā.

While confounded Rāghawa was in deep thought, there came his younger brother in a terrible state. He became more alarmed when he saw Lakṣmaṇa like thus. 'Certainly Maithilī is dead', he said hopelessly.

35. Dadi ta sira matakwan śīghra mojar saṅ antĕn,
duga-duga sira mājar satya bhaktīṅ kakāsih,
Raghutanaya gĕlānān paṅrĕṅö wrĕtamātra,
hati nira ya ta śirṇān śūnya taṅ rāt hiḍĕp nya.
b. B mojar. bhakti. E bhaktī. d. ABC hiḍĕp ya.

So he quickly asked his brother, who answered frankly informing him of his loyalty and devotion to his older brother. Raghutanaya was upset when he heard the story [of what had happened]. His heart was broken into pieces, he thought the world was void.

36. Kadi ta hilaṅ umĕtwaṅ jīwa saṅké śarīra,
mamana-mana sirāṅhèl dé ni kiṅkiṅ nirākwèh,
alah umaṅĕn-aṅĕn saṅ Jānakī citta luṅhā,
satata ri pipi yan hīs luh nirādrĕs tan ampĕt.
d. E his.

It was as if his soul had slipped away from his body, he could not think because of his deep sorrow. He only thought of Jānakī, tears poured down his cheeks continuously and uncontrollably.

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37. Ari Janakasutā ndī déśa uṅgwanta tājar,
sahuri aku gĕlānāsyaṅ-syaṅ aswī masāmbat,
pijĕr amupu sĕkar kwèh nā mataṅ nyāt tan aṅsö,
athawa milu maṅajyaṅrĕṅwakĕn dharmaśāstra.

c. B tar. D nyā tar. E. nyār ttar.

'Janakasutā my dear, where are you, tell me ! I call you again and again, I beg you [to reply]. I wail. Please answer ! Have you gone picking flowers that you do not come ? Or have you joined [the sages] to listen to the lectures about *dharmaśāstra* [the holy scriptures].

38. Syapa ta kunaṅ ikānuṅ takwanaṅkwé* wĕkasta,
wruha ta ri amĕṅantānuṅ satorasya mojar,
bapa ta taṅisanaṅkwébuṅku yādoh taman wruh,
suragaṇa humĕnĕṅ dhik déwatā tan hanojar.

*DE. a. ABCK takwanaṅkwa.

'To whom should I ask about your message [which you probably left] who would know where you have gone, and who can tell me truthfully. I cannot ask father or mother as they are so far away. Even the gods are silent and the deities do not speak.

39. Atiśaya aku yatnāmèt kitèṅ déśa mamrih,
mara haku ri paturwantèṅ* daṅū tat kapaṅguh,
hana watu maratālwa ṅkāk paromèt kitātah,
sahana ni hawalantāku k-parāmèt kitāntĕn.

*BCDE. b. ABCDE tar. K paturwanté. c. ABCDE ṅkān.

'I have looked for you everywhere as best as I could. I have gone to your usual sleeping-place, you are not there. I have gone to the big flat stone. I have gone to all places frequented by you to search for you, my dear.

40. Masuk aku riṅ alas göṅ lèn pamètanta kĕmbaṅ,
katĕmu kusuma lumrā kīrṇa laywan rurū kwèh,
saka ri panas ikaṅ wé kapwa lūm yātirūkṣa,
kadi saka ri lara nyān tat hanākūṅ ya māśā.

a. ABCDE kambaṅ. c. BCD rāmyātirūksa. d. BCDE tat.

'I have also penetrated into the vast forest where you used to pick flowers. [I] found plenty of flowers fallen and scattered everywhere. Because of the hot day they were withered and ruined, as if they grieved over your disappearance and were very depressed and yearning.

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41. Kusuma saphala dibyāsih nya tībré kitāntĕn,
atiśaya kari kiṅkiṅ nyār kasah dènta monĕṅ,
aku kalana ta kāsih puṣpa tātan paḍé ya,
taya kita tuwi dèwī tan pĕjah dé nyunĕṅku.
c. A ta kasih. BCDE tat asih.

'The flowers were true in loving you so deeply, my love. They were so grieved at the separation from you. But I am a scoundrel and my love cannot be compared with theirs. Even at the loss of you I do not die with yearning.

42. Apa kita mamarīkṣā donta mĕṅgĕp umiṅgat,
prahasana ta kunaṅ don iṅ humöt guywa-guywan,
wĕtu ta rari huwus hé tan wruh iṅ śoka monĕṅ,
biṣama tiki huripkun tūta miṅgat pwa dènta.
c. A wuwus. tag. CDE tag. d. ABCD niki.

'Do you want to put me to the test that you pretend to go away ? Or is it just a joke of yours, that you are hiding ? Come out my dear, quickly. Ah ! You do not know, how I yearn and grieve. Because of you, my life is in danger, as I want to join you.

43. Aku mulih umatīkaṅ rākṣasa krūrakarma,
apa kita tat anuṅsuṅ kolakĕntāku dèwī,
aparan ikana dosaṅkwī kitaṅ toh pwa tājar,
lalu kita lumaré ṅwaṅ bhakti māsih pwa nitya.
b. ABCD tak. c. A misses out the part from the word *ikana do-* (VI.42c) to the word *-takĕn* (VI.44d). B tojar. d. C lumarèṅ.

'I come home from killing demons of evil conduct. Why do you not meet me and embrace me, my dear. What wrong have I done towards you ? Please tell me ! You torture me too severely even though I am always devoted to you and care for you.

44. Giri gahana gunuṅ ndin takwanantāku* wĕkasta,
lalu talib i gĕlĕṅtāmogha héwāntat aṅliṅ,
hilaṅ ikana kadhīrankwāpasah sakya dènta,
kadi dinudutakĕn mèh mĕtwa jīwaṅku luṅhā.
*BCDE. a. AK takwanaṅkwé wĕkasta. b. BCD lalu lĕmĕs gĕluṅtāmogha. E. lalu lĕmĕs i gĕlĕṅtāmogha.

'To what perilous mountain should I ask for your message. Are you so terribly furious and annoyed that you do not want to talk ? All my spirit

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has gone at the loss of you. I almost die, I feel as if my soul is drawn from me.

45. Aku manaṅis aböh mèh mĕtwa rāh niṅ matābaṅ,
satata aku masāmbat tan katolih pwa dènta,
yan ahuwusan kāsihtāri māryāku monĕṅ,
kita tamat awarah riṅ kārya luṅhā tat amwīt.
d. ABCD tak. After the word *amwīt* A has the missing part of VI.42c.

'I cried until my eyes were swollen and red with blood, continuously I lament, but you do not pay attention to me. If you do not love me any more my dear, I will stop longing [for you]. But you did not talk about going away, you did not take your leave.

46. Tuwi ikana arintā Lakṣmaṇékana tan wruh,
wruha rikana gĕlĕṅtātyanta sūkṣma nya mèwĕh,
hana kari magĕlĕṅ riṅ swāmi tātar padoṣa,
atiśaya kita sadhwācāra* śīlanta liṅku.
*E. a. BC arintaṅ. d. ABCDK sadhwacara.

'Besides, your younger brother Lakṣmaṇa did not know at all about your anger, you covered it up so that it could not be detected. But it is not wrong for a woman to be angry with her husband, your conduct and your behaviour are excellent, I admit.

47. Umara aku maniñjo ṅkā ri pahyas-hyasanta,
hana ta ya wulakan lèn pañcuran ṅkākwaniñjo,
katĕmu ta pasiwontékīṅ daṅū ṅkā tamolah,
aku malara kapūhan dé nya tan ton hana ṅkā.

I have looked for you at the place where you used to make yourself up. I have looked for you also at the pond with the waterspout. I found the place frequented by you and where you used to stay formerly, but I am sad and broken-hearted that you were not here.'

48. Nahan ikana taṅis saṅ Rāmabadhrātimūrcca,
kapati kadi tinunwan dé nikaṅ śokabahni,
pawana sumirir alwan tis nya tatan ya tamba,
biṣa miṣani ya maṅdé mohita ṅ waṅ ta dé nya.

Thus was the lamentation of Rāmabhadra, grieving very much. It was as if he were burnt by the pangs of sorrow. The cool and slowly blowing breeze was no cure, but poisonous drugs causing bewilderment to men.

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49. Krama mawuṅu sirāṅlih pèr ikaṅ luh ya madrēs,
lumaku ta sira madyus tuṅga-tuṅgal sirākūṅ,
alara tuwi makiṅkiṅ tan hilaṅ déwa pūjā,
prakrēti juga pajātyan saṅ mahāsatwa satya.

Then wearily he stood up, wiped his streaming tears. He went to take a bath, all alone in his affliction. Though in misery, and troubled by pangs of love, he did not forget to pray. It is this conduct that illustrates a true example of a devout noble man.

50. Tēlas ajapa mamujāṅarccanèṅ* hyaṅ masandhyā,
laku ta muwah umèt saṅ Janakī riṅ alas göṅ,
katēmu ta palagan saṅ Rāwaṇa mwaṅ Jaṭāyu,
hati nira sawitarkān ton ikaṅ** cihna niṅ praṅ.
*ABC. **ACDE. a. DEK mamujāṅarccané. d. CDE ya witarkkān. BK ikā.

After worshipping the deities at dawn by muttering prayers and offering flowers, he went again to look for Jānakī in the vast forest. He found the place where Rāwaṇa fought against Jaṭāyu. His heart was filled with suspense at seeing the traces of battle.

51. Ari taruṇa Sumitrāsūta* taṅsö ya tonton,
ahalēpan iki mapraṅ rākṣasa ṅké ta ṅūni,
rudhira ya tumibābāṅ bāhu sēmpal katimpal,
kawaca ratha nihan taṅ tuṅgaṅan kapwa śīrṇa.
*BCDE. a. AK Sumitrāsūnu.

'My brother, son of Sumitrā, come forward, look ! Apparently demons have fought at this place. Red blood was shed, an arm was cut off, an armoured wagon and horses were smashed.

52. Ndak iṅēt-iṅēt ikāntēn yan mapékā ya mapraṅ,
susupi ikanaṅ ālas mèt ikaṅ rākṣasa ṅké,
maluya ika larāṅkun ton ikaṅ rāh ya lumra,
alēmēh aku humèt saṅ Jānakī liṅ nirāśā.
a. ABCDE mapéka ri mapraṅ. E nda t.

'If I think about the reason they were fighting for, and their purpose in entering this forest, I feel miserable once again. Seeing all that blood everywhere, I have no strength to search for Jānakī', so he said hopelessly.

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53. Manuk apa kunĕn apraṅ hāh lukan kadbhuta nya,
lahuyaṅ atiśayèṅ gön cihna nāhan* katimpal,
apa pinarĕbutanyān tan patrĕṣṇèṅ hurip nya,
harĕpa kunĕṅ ikā saṅ Jānakī donya tan lèn.
*E. b. ABCDK nahan. c. CDE satrĕṣṇèṅ.

'What kind of bird has fought here? Ah! It is amazing. [As proof] a very huge wing has been severed. What were they fighting for that they did not care about their lives? Maybe they wanted to take Jānakī. Nothing else!'

54. Nahan ikana wuwus saṅ Rāmabhadhrān paṅūha,
jwalita kadi tinunwan twas nira krodha muntab,
mata nira ya kabāṅan wĕtwakĕn taṅ kadhīran,
tribhuwana kadi śīrṇā dé nirālah saroṣa.
a. A saṅ Janaki Rāmabhadrān. D paṅūta.

Thus said Rāmabhadra making his surmise. His anger arose, it was as if his heart were burning. His eyes turned red, his courage returned and he became exceedingly violent. It was as if he wanted to crush the threefold world.

55. Kadi ta sira bhāṭāra Aditya maṅkin satéja,
makin apupul atambĕh wikramotsaha wrĕddhi,
awak apanas ahosah dé nikaṅ krodhabahni,
Raghusuta kadi siṅhāsiṅhanadātidarpa.
a. BCD bhāṭarāditya.

As the Sun (god) becomes more radiant, as it decreases in size, [on the other hand] increases in power and developed more energy, so was his body burning hot by the fire of anger. Raghusuta became ferocious and roared like a lion.

56. Syapa ta kunaṅ ikānaṅ wwil wĕnaṅ sāhasa ṅké,
rumabhasa sira saṅ śrī Jānakī rājaputrī,
apa kariki si Rāmāwĕdya riṅ śatru śakti,
mataṅ ika awamānātyanta nīca nya duṣṭa.
a. CD ikānuṅ.

'Who is the demon who dared to rampage here, who dared to attack princess Jānakī. Does he think that Rāma is afraid of powerful enemies, that he dares to insult [me] in a debased and wicked way?

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57. Dinakara tuwi sor hyaṅ sūrya dèṅkwi prabhāwa,
giriwaraśata śīrṇa sāgarāsāta dèṅku,
sahana-hana nikaṅ rāt hěntya tātan paśéṣa,
Uragapati ulāgöṅ ṅkā ri pātāla śīrṇā.
b. E. śīrṇnā.

'In power, even the Sun (god) is inferior to me. I could make hundreds of great mountains collapse and the ocean dry. I could smash the entire world into pieces completely, including the king of dragons of the nether world.

58. Ṅuni-ṅuni ikanaṅ wwil hěntya tātan paśéṣa,
Dhanapati tuwi duhkā yakṣa ya syūha mātya,
aku ta maliha Kālomatyanaṅ Kālamrĕtyu,
sakala bhuwana cūrṇā bhūmi dèṅkun pusus ya.

'I have destroyed demons before, even Dhanapati will suffer, the *yakṣas* will be smashed and killed. I will change myself into Kāla (God of Time) to kill Kāla, Death. I will demolish the entire world, I will crush the earth.

59. Surawara awarāṅkwī ṅ Indra mandālpaśakti,
gaganatala tan alwā dèṅku wèhěṅkwahöta,
maluya laya ikaṅ rāt rātri tulya nya śūnya,
asiṅ-asiṅa ta sādhyān dadya tan dadya madwā.

'I will savage the deities, to me Indra's power is nothing, the space above is not vast, I will make it disappear. Let the world return to doom, void as the night. Let everything unexpected come. I will not fail.'

60. Nahan ikana wuwus saṅ Rāghawasiṅhanāda,
tihaṅakěn ikanaṅ hrū héwa sakrodha riṅ rāt,
prarudita manaṅis saṅ Lakṣmaṇāsih maněmbah,
muhutakěn ikanaṅ rāt mātya tatan padoṣa.

Thus were the words of Rāghawa sounding like a lion's roar. He put an arrow on his bow, out of fury and irritation with the whole world. Lakṣmaṇa, sad but forbearing, addressed him while making homage with folded hands with tears trickling down his cheeks, to prevent the destruction of the world without being sinful.

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61. Raghusuta kita mithyātyanta momo wimoha,
wipatha ta ya katrĕṣṇantèṅ jagad gadgadāku,
apa kita kadi mḗdan tan padon dènta māmbĕk,
ṅhulun alara gĕlānān ton kitātah salah ton.
d. BCDE glānār.

'Raghusuta, you are wrong, very much bewildered. Your compassion towards the world has taken a wrong turn. I am perplexed. Why do you act as if you are mad ? Your anger is useless. I am sad and disappointed to see you lose your head.

62. Gĕlĕṅ i hati ya tībrātyanta kāmāturāhyun,
wwaṅ apa wihikana ṅ waṅ manda maṅdāni citta,
takarin atiśayāglis buddhi mḗdan pramada,
dhrĕti ya ta dulura nyān ruddha taṅ rodrabahni.
c. ABCDE pramoda.

'[The power] of anger is enormous, that of love and passion likewise. Do [you] want to know the types of men ? A stupid man is the one who gives in to all his desires, so that in a short time he becomes careless and crazy. [You should] follow people who are resolute of mind. Get rid of that fire of fury.

63. Apa ta guṇagaṇā niṅ krodha yan tūtananta,
ya mataṅ amuharopĕk duryaśèṅ rāt ya pāpa,
kalawan ikana taṅ rāt tan hanātah sadoṣa,
kita juga wiparīta glāna dḗ niṅ larāgöṅ.

'What is the virtue of giving in to anger ? It will lead to evil conduct and sin. Besides the world is not guilty. You lose your mind, frustrated by intense affliction.'

64. Nāhan taṅguh nirāṅ antĕn, tuṣṭodhāni siraṅ kaka,
kapwānusup sirèṅ ālas, adoh saṅka riṅ āśrama.

Thus were the comforting words of his brother. The older brother regained his composure. Both went into the forest again far from the hermitage.

65. Tatkālān panusup kālih, n-ton Jaṭāyu manuk magöṅ,
tan byakta tḗka dḗ niṅ doh, katon kadi gunuṅ magöṅ.
a. ABC kalih. b. A ton.

When they were both in that forest, they saw Jaṭāyu, the huge bird. From a distant they could not see clearly, and it looked just like a great hill.

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66. Yéki mātī siraṅ Sītā, liṅ niraṅ Rāma niścaya,
r-aṅsö tandaṅi taṅ pakṣi, Jaṭāyu mawuwus wawaṅ.

This [bird] has killed Sītā; thought Rāma with certainty. He moved forward to attack the bird, [but] Jaṭāyu quickly spoke:

67. Hé Rāma hé Raghusuta, haywa sāhasa ri ṅhulun,
Jaṭāyu tāku tan kālèn, wruh tākun Jānakīn pinèt.
d. B Jānakī.

'O Rāma, son of Raghu. Do not be violent towards me. I am Jaṭāyu, no one else. I know that you are looking for Jānakī.'

68. Nā liṅ niraṅ mahāpakṣi, manĕmbah saṅ Raghūttama,
siraṅ Jaṭāyu kāruṇya, mitra kāsih niraṅ bapa.
b. ABCDE manambah.

Thus said the great bird. Raghūttama made his obeisance. The pitiful Jaṭāyu was the beloved friend of his father.

69. Sira glāna kanin tībra, tathāpi mahurip sira,
alah humèr siraṅ Rāma, saṅka ri drĕḍha niṅ asih.

He was in distress, seriously wounded, but still alive. He had wanted to wait for Rāma, because of his great love.

70. Tĕka pwa sira saṅ* Rāma, mājar ta sira riṅ musuh,
huwus mājar pĕjah sira, sawèt niṅ tībra niṅ kanin.
*BDE. a. ACK si.

Now Rāma had come, he told him about the enemy, thereafter he died because of his severe wounds.

71. Sapĕjah nira mūrcāśā, saṅ Rāma manaṅis sira,
hé Jaṭāyu mahādibya, wĕnaṅ dhāraka riṅ hurip.

As his life slipped away, Rāma wailed aloud: 'O, Jaṭāyu, how excellent you are, capable of staying alive,

72. Saṅka ryasihta mamitra, bapaṅku kalulut tĕmĕn,
tumuluy tĕka riṅ putra, ah-o dibyanta hé kaga.
b. BD kalulu.

'Out of affection for your friend. How great is your attachment to my father, and extended to his son. Ah ! Ah ! O, excellent bird.

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73. Sĕḍĕṅtāt mahurip ṅūni, bapaṅku mahurip hiḍĕp,
ri pĕjahta kunĕṅ maṅké, mĕnyāk uwuh-uwuh tĕmĕn.

'When you were still alive, I regarded my father as being alive. At your death now, I feel like crying out loud.'

74. Huwus saṅ Rāma manaṅis, tunu waṅkay ikaṅ manuk,
maśoca ta mawèh piṇḍa, muwah luṅhā sirānusup.

After Rāma stopped weeping, he cremated the body of the bird. He performed the rituals for the dead and offered rice-cakes. Then he continued on.

75. Hana rākṣasa kāścaryya, bāhu nya madawā tĕmĕn,
malapā maharĕp māṅsā, ya pinaṅguh nirèṅ alas.
a. B kāścaryyan. b. ACDE nyan. c. ACD maṅsa.

Further on they met a demon with amazing long arms, hungry for want of food.

76. Musuh niṅ satwa yèṅ daṅū, Dīrghabāhu ṅaran ikā,
ya ta maṅsö sira krūra, r-unus taṅ kadga tīkṣṇa ya.

For a long time he had been the enemy of all beings and was called Dīrghabāhu. He attacked them wildly, and they drew out their sharp swords.

77. Sāṅsö nya rodra yāgalak, pinraṅ nira taṅanya ya,
sāmpun pĕgat pwa bāhu nya, tibā ta yérikaṅ lĕmah.
a. D yāṅsö.

When he moved forward to make a violent wild attack, they chopped off his arms. And when his arms were severed, he collapsed on the ground.

78. Maluy ta ya ri jāti nya, déwatārūpa yan katon,
lumrā téja nikāwak nya, kadi saṅ hyaṅ Diwākara.
a. C jati. c. C nikawak. d. C Diwakara.

He returned to his original form, and showed his divine appearance. His body glowed like the sun (god).

79. Maprĕśna ya ri saṅ Rāma, mamĕpör i ṅaran ira,
lāwan don iṅ masusupan, ya tinakwanakĕn ikā.
b. C mamöpĕr.

He asked Rāma his name and the purpose of his journey through the woods.

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80. Satorasi siraṅ Rāma, mawarah ri ṅaran [n]ira,
lawan don iṅ masusupan, sumilih ta sirātakon.
d. BE sira takwan.

Respectfully Rāma told him his name and the purpose of his travel. Then he asked in return.

81. Apa jātinta hé sādhu, kita déwakrĕtin katon,
nihan ta-pajara wanèh, yan kasiddhā sadon mami.
b. BCDE déwakrĕti. c. BD pājara.

'Who are you, O, illustrious one. You look divine, do inform me of one more thing. Shall I be successful in all my quests?

82. Yan kapaṅguha saṅ Sītā, lawan yan alaha ṅ musuh,
nahan takwan iraṅ Rāma, dadi mājar-ajar ta ya.

'Will Sītā be found, and will the enemy be defeated ?' thus were the questions of Rāma. So he replied.

83. Ṅhulun ānak bhaṭarī Śrī, ndan durācāra ta ṅhulun,
sĕḍĕṅ kwacaṅkramèṅ swargga, aṅlaṅkahi mahāmuni.
b. BCDE duracāra.

'I am the son of the goddess Śrī, but I have done something wrong. While I was wandering around in heaven, I stepped over a great monk.

84. Saṅké gĕlĕṅ niré ṅhulun, manāpa dadya rākṣasa,
kitātah antaśāpāṅkwa, apan putrāku dènta wèh.
c. A antaśapāṅku.

'Out of anger towards me, he cursed me to become a demon and you would be the one to end the curse, because I am your son.

85. Kunaṅ donta kasiddhā ya, saṅ dèwīnta kapaṅguha,
tinawan saṅ Daśamuka, ri Lĕṅkā kahanan nira.
a. BCDE kasiddha.

'As for your goals, you will obtain them. Your wife will be found. She is kept captive by Daśamukha in Lĕṅkā.

86. Nihan gunuṅ parananta, Rĕṣyamūka ṅaran nikā,
hana ta wré tĕmu ṅkāna, saṅ Sugriwa ṅaran nira.
b. A i Rĕṣyamūka.

'Listen. Go to the mountain of Ṛṣyamūka. There you will meet a monkey, Sugrīwa by name.

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87. Mahārddhika mahāśakti, ndan glāna ta ya duhkita,
ya tékānugrahānanta, kaka nya ya ta patyani.

'He is noble and powerful, but [at this moment] in deep distress. Render to him your patronage, kill his brother.

88. Saṅ Sugrīwa gĕlānonĕṅ, ri saṅ Tārā priyā nira,
inalap dé ni saṅ Bāli, Bāli atyanta duṣṭa ya.

b. B Tara. C Tarā. priya. d. C hatyanta.

'Sugrīwa is frustrated and longing for his consort Tārā, who has been taken by Bāli. Bāli is very wicked.

89. Saṅ Sugrīwa sĕḍĕṅ monĕṅ, kadi lĕmbu lanaṅ sira,
tan winèh maswa rikanaṅ, lĕmbu mānak wahū mĕtu.

'Sugrīwa is anxious like a bull prevented from being near a cow just giving birth to a calf.

90. Mataṅ nya hé Raghūputra*, paḍa duhkanta yak** hiḍĕp,
yan mitrā ṅ kapi Sugrīwa, sahāyāntāt patī musuh.

*ABE. **ABD. a. CDK Raghusuta. b. CEK yat. B duhkānta. c. A mitrā kapi. B yak mitra kapi. CDE yak mitrā kapi. d. A sahāyantāk matī. BCDE matī.

'Therefore, O, son of Raghu, your sorrows are alike. I think you should befriend that monkey Sugrīwa, to be your ally in killing your enemy.

91. Iké wuwusku tan madwā, satyawākya ṅhulun tĕmĕn,
mitrānta ṅ kapi Sugrīwa, niyatālah ni Rāwaṇa.

'I do not lie, I tell you the truth. Make friends with the monkey Sugrīwa. Then surely Rāwaṇa will be defeated.

92. Sĕḍĕṅtāt masihériya*, awās ya bhaktya rī kita,
kita gurwa ikā śisyā, kāryyanta towi dadya ya.

*ACDE. a. BK masiha riya. b. B ri kitā. DE ri.

'If you render affection to him, he surely will be devoted to you. You are the teacher, he is the pupil. Your business will be attended to.

93. Pira doha ni kāryyanta, katĕmu ta ya dé nikā,
tuwi makwèh ta wadwā nya, wré magöṅ śaktimānta ya.

'However difficult your undertaking will be, he will do it. Besides he has numerous troops, consisting of great and powerful monkeys.

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94. Mataṅ nya mitrā Sugrīwa, duhka nya ya hilaṅakĕn,
marapwan pamalĕs dlāha, kitātĕmwa lawan priyā.
a. AC mitra.

'Therefore, make friends with Sugrīwa. Save him from his misery [now] in order that he may return [the favour] in the future. May you and your beloved wife be reunited !'

95. Nahan ujar nikaṅ déwa, ikaṅ rākṣasa pūrwwaka,
mĕsat ta yomibĕr luṅhā, saṅ Rāma manusup muwah.

Thus were the words of the deity, who was formerly a demon. He flashed away into the sky and Rāma continued on his way.

96. Tinon irāṅ alas rāmya, wwa-wwahan tamalah matöb,
hilaṅ lapā nirānton ya, tĕmu taṅ lwah magöṅ suci.
c. C ilaṅ.

He saw a wonderful forest, [full of trees] laden with all kinds of fruit. His hunger disappeared just by looking at them. Then he came to a sacred, wide river.

97. Madrĕs hilī nya mahĕniṅ, umĕntas ta sirādulur,
tĕmu ṅ alas rāmya tĕmĕn, manon ta sira tāpasī.
d. ABCDE tapaswī.

The clean water flowed fast. The two brothers crossed the river and came into a very wonderful forest. There they saw a lady-ascetic.

98. Śawarī téka jāti nya, kulit kayu tapih nikā,
warṇna nyawak nya mahirĕṅ, kadi warṇna niṅ añjana.
a. B Sawari.

She was a *śabarī*-woman. Her cloth was made of tree-bark, her skin was as black as the colour of collyrium.

99. Rūpa nya sādhu tañcāla, pragrĕhyapāda tulya ya,
wītarāga ya dharmmèṣṭha, phalāhāra lanā bratī.
b. A pragrĕhapāda. C pragrĕhyapāḍa. DE pagrĕhapāda. d. AC phalahāra.

Her appearance was pure and flawless, she looked like a girl presenting water to the guest to wash the feet and rinse the mouth, but she was free of passion and firm in performing religious duties. She ate only fruit and always conducted austerities.

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100. Sawulat nira saṅ Rāma, hilaṅ tékāna ṅhèl nira,
kadibyan iṅ brata magöṅ, mojar ta sira kādbhuta.
b. AB ṅèl.

As soon as she beheld Rāma, his weariness disappeared, due to the excellence and severity of her austerities. So he spoke admiringly:

101. Hé tāpasī mahāsādhu, lalu dibyanta mabrata,
aparan lwir ni pūjānta, yat satyèṅ Īśwarārccaṇa.
a. ABCD tapaswī. d. C yan.

'O reverend lady-hermit. How excellent are your austerities. What kind of worship (*pūjā*) do you adhere to ? Are you a devotee of Īśwara ?

102. Pitrĕpūjā kunaṅ nitya, lanāsandhyā kunaṅ kita,
yat satya riṅ waca-wacan, lawan carita saṅ wiku.
b. BC lanāsādhya. c. C yan.

'Or [do you] regularly worship the ancestors, or regularly perform the rites at *sandhyās* (dawn and dusk). Or do you adhere to the teachings of the holy scriptures and those lectures of the sages ?

103. Prastāwa niṅ tapa magöṅ, kāma moha kunaṅ hilaṅ,
dhīra-bratātwaṅ aguru, nā prakāra nikaṅ tapa.

'The departure of a great penance is to get rid of *kāma* (passion) and *moha* (perplexity), by being strict in carrying out austerities and respectful towards the teacher. Thus are the types of penance.'

104. Nā liṅ saṅ Rāma maprĕṣṇa, irikaṅ śawarī bratī,
sādarojar ta ya mawèh, madhuparkka lawan phala.
b. B sawari. E sawarī.

Thus were the questions of Rāma. The *śawarī*-[lady]-hermit replied respectfully, while offering fruits and a mixture of honey and milk.

105. Om sājña* hé kitaṅ Rāma, ṅhulun ta magawé tapa,
asiṅ sakawĕnaṅ dèṅku, kasatyanku hĕlĕm-hĕlĕm.
*BE. a. ACDK sajña.

'Well, as you say Rāma. I perform penance whatever I am able to do, and I do it with devotion regardless of time.

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106. Kunaṅ hétuṅku mabrata, maṅhanākĕn kasambégan,
utpatti bhaṭāra Wiṣṇu, luṅhā mara ri pātāla.
b. A maṅanākĕn. E manaṅhakĕn.

'As for the reason I do penance it is to find recluse. It started when god Wiṣṇu descended to the neatherworld.

107. Kĕna śāpa dé hyaṅ Rudra, ri kāla niṅ liṅgodbhāwa,
madātĕmahan warāha, makastrī dèwī Pātāla.

'Because of the curse of god Rudra at the time of the *liṅgodbhawa* (the appearance of Liṅga). Because of his crazy ideas, he took the form of a boar and married the goddess Earth.

108. Mijil pwa sira hyaṅ Wiṣṇu, makarūpa ta warāha,
umĕgil irikaṅ gunuṅ, amaṅan hāraka mami.
c. A misses out this line entirely.

'When god Wiṣṇu appeared in the form of a boar, he took refuge in a mountain where he ate my food.

109. Tĕlas nya maṅkanomati, śawa nya tinaḍah mami,
ya tikāṅdadyakĕn duhka, awak mami nīla warṇna.

'In consequence of this, he died and I ate his flesh. That was the origin of my suffering, and my skin became black.

110. Tāsyasih hé kitaṅ Rāma, tusapi muka ni ṅhulun,
pūrṇnā kitāntaśāpāṅkwa, tāryyakĕn kléśa ni ṅhulun.

'Have mercy, O, Rāma. Touch my face with your hand. Let it be you who puts a complete end to the curse befalling me. Deliver me from my impurity.'

111. Nā liṅ saṅ śawarī bratī, inusap dé niraṅ Rāma,
paripūrṇna siraṅ yogī, gumanti maṅanugrahé.
a. BE sawarī. c. D yogi.

Thus said the *śawarī*-lady-hermit. Rāma touched [her face] with his hand, and the yogin regained her purity, and bestowed a favour in return.

112. Hé saṅ Rāma mahādibya, Wiṣṇu sakala yar katon,
wĕnaṅ umalapi kléśa, mataṅ nya malĕsa ṅhulun.

'O, Rāma, you are very excellent, a Wiṣṇu manifest. You are able to deliver me of my impurities. Therefore I would return your favour.

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113. Wānaradhipa Sugrīwa, ya mitrānta mahārddhika,
katĕmwa Jānakī dénta, nā liṅ nya dadi mokṣa ya.
a. C Wānarādhipā. c. BD katĕmwā.

'Make friends with the noble monkey-king Sugrīwa, in order that princess Jānakī may be found,' so she said, then disappeared.

114. Rāma Lakṣmaṇa muwah sira manusup,
riṅ [ṅ] alas pratita Kampa ya karĕṅö,
kwèh kĕnas riya wisāta ya kasukan,
mwaṅ mahāmuni hanèṅ alas anusup.
c. A kwé.

Rāma and Lakṣmaṇa went further into the forest of Kampa, already well-known from ancient times. There were plenty of deer living there happily, and hermits were wandering around.

115. Trĕpti saṅ Raghusutār wulat iṅ alas,
rāmya kapwa manĕḍĕṅ kusuma matap,
n-ton ikaṅ talaga dibya ya manulus,
padma yéka maputih tamalah-alah.
d. ACD pādma. ABC tamala-malah.

Raghusuta enjoyed the scenery of the woods, lovely flowers were in abundance and in full bloom. He saw a wonderful clear lake, full with white lotuses.

116. Śokacitta sira dé nya ta maṅaraṅ,
Maithilī sira lanā inaṅĕn-aṅĕn*,
wèt nyunĕṅ nira kunaṅ dadi manaṅis,
glāna yar wara-warah ta ari nira.
*C. b. A sirā. ABDEK inaṅĕn-aṅĕn. c. A nyanaṅ. BE nyunaṅ.

[Again] he was overwhelmed by sadness and pangs of love, princess Maithilī constantly was in his mind. He wept, his heart overflowing with yearning. Filled with sorrow he spoke to his younger brother.

117. Lakṣmaṇāri wulat ṅ* talaga maho,
bhūṣaṇa nya uni niṅ bhramara humuṅ,
kokilomuni malon ya salaki-bi,
hāh mahā juga ya mèdi riṅ apasah.
*C. a. ABDEK wulati. c. ABCDE kokilā muni. D halon.

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'My brother Lakṣmaṇa, behold the lake is shining, its decoration is the sound of bees humming, a couple of nightingales are sweetly singing. Ah, purposely they are teasing ones in separation, living.

118. Padma rāmya sumĕkar paḍa manĕḍĕṅ,
wintaṅ iṅ gagana sor ta hayu nikā,
komala nya ya mawèh lara ri hati,
śoka saṅ priyawiyoga mulati ya.
a. ABCDE pādma. c. B riṅ.

'Lovely lotuses are in full bloom, inferior in beauty the stars in the sky are in gloom, her sweetness gives rise to pain, in view of them those separated repress their griefs in vain.

119. Saṅ sĕḍĕṅ priyasamāgama kasukan,
dé nikaṅ bhramara haṅsa paḍa munī,
rāmanīya ya manohara ya mrĕdu,
karṇnaśūla ya ri saṅ priyawiraha.
b. A moni. E muni.

'Happy are those in union with their spouses, listening to the voices of bees and geese, it's charming, it's fascinating, it's tender. For those in separation it's thunder.

120. Kīrṇna taṅ kusuma nitya ya marurū,
dé nikaṅ manuk i pādapa masiwo,
wwaṅ wimūḍa ta kunaṅ taman alara,
mwaṅ ri saṅ tan aharĕp suka wirati.
b. ABCDE i yāpaḍa. A siwo.

'A lot of flowers continuously are falling, as the birds in the trees are playing. Only fools would see no soreness and those who want no end to happiness.

121. Gandha niṅ sĕkar arūm mara riṅ iruṅ,
mwaṅ manuk nya lumaré taliṅa muni,
rūpa niṅ kusuma yānakiti hati,
hāh ṅ Anaṅga mamanah mamarimisi.

'I can smell the fragrance of bloom, the voice of birds I hear in gloom, the sight of flowers make me suffer ah, the arrows of Love are teasing.

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122. Mwaṅ [ṅ] ikaṅ kayu kabèh paḍa mamanah,
ronya yāpĕs alaris ya taji tajĕm,
pāṅ nya yéka larasa nya ya malurus,
wruh nya yan tuju hatiṅku kĕna rujit.
a. A pada. b. B mapĕs.

'Shooting at me are all the trees. Their soft leaves are their sharp arrows, their straight branches are the bows and my poor heart is smashed to pieces.

123. Mandamarūta mirir ya maṅiriri,
wāsita nya waṅi niṅ wana kusuma,
citta yāpuy umurub tĕhĕr apanas,
hāh lukan lara nikiṅ priyawiraha.
b. AE bāsita. B bhasita.

'A soft breeze is blowing, taking along the blossoms' fragrance but my mind is like fire hot and burning. Ah, how deep is the smart of those in separation.

124. Cāla ron ikana taṅ kayu tumayuṅ,
yoṅgwaniṅ bun aputih makatiritis,
mutyahāra juga riṅ gaganatala,
n-ton ikā drawa hatiṅku juga tĕñuh.
b. A makatiritip.

'Leaves on bowing trees are swaying, white clear dew drops are trickling, like pearls falling from the sky, upon seeing them my poor heart melts away.

125. Hāh kapan kunaṅ iké kahuwusana,
mukti duhka nikanaṅ* priyawiraha,
Kālamrĕtyu malalis tan anumata,
tan patīn aku huwus kasula-sula.
*CD. b. A nikaṅ. EK nikana. d. BE tār patin [n] aku. CD tar.

'Ah it seems so endless this agony of separation, the god of Death is cruel and heartless, he does not kill, he keeps me in excrutiation.

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126. Śabda niṅ bhramara matta ya apuya,
yak rĕṅö ya mahuyaṅ hati mapanas,
tulya parwwata sĕḍĕṅ matunu murub,
tan hanāta śaraṇāṅkwa manuluṅa.

'The sound of the elated bees is like fire, hearing it my heart is aflame, like a mountain ablaze, and for me there is no refuge, no solace.

127. Mogha mohita hatiṅku ya wulaṅun,
n-ton alas ya manĕḍĕṅ masĕkar arūm,
pomahan niraṅ Anaṅga juga katon,
yak pramāda kasasar ta kunĕṅ ari.
a. A hatiṅku hulaṅun.

'My heart is bewildered and confused looking at the forest, with blossoms in full bloom, it seems to be the abode of Anaṅga, and being blind I am lost, o, Lakṣmaṇa.

128. Paṅ nikaṅ kayu tinūb niṅ aṅin alon,
nartakī ya maṅigĕl kayu mamijah,
darppa taṅ bhramara matta maṅiduṅi,
wèt nyunĕṅku baribin [n]aku kabaran.
a. E pāṅ. b. ACD nārtakī. c. ABCDE mĕtta. d. BE kabhaıan.

'The twigs are blowing in the breeze, the trees are dancing (like dancing girls) happy and gay, accompanied by the spirited singing of the drunken bees, (because of my yearning) my heart is agitated [and] in the grip of despondency.

129. Nā taṅis nira saṅ āryya Raghusuta,
sandhi tībra maṅĕlih hati wipayoh,
Rĕṣyamūka giri bhīṣaṇa masukĕt,
nā paran nira saśoka masusupan.
a. B tāṅis. b. ACDE tibra. C maṅliṅ. c. A sukĕt.

Thus were the lamentations of prince Raghusuta, his limbs were weak, his heart broken. They went further towards the mountain of Ṛṣyamūka covered with dangerous thickets, whilst their hearts were laden with sorrow.

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130. Tatkāla yar tĕka rikaṅ giri Rĕṣyamūka,
Sugrīwa śoka sira tībra maṅön akiṅkiṅ,
saṅ Rāmabhadra śaraṇā wĕgilĕṅkwa tan lèn,
nā liṅ nirān laku manāsaka śīghra maṅkat.
b. ABE tibra.

While they were heading for the mountain of Rĕṣyamūka, Sugrīwa was in the depths of sadness overwhelmed by pangs of love. 'I have to seek shelter with Rāmabhadra, nobody else,' so he said, then immediately set off to penetrate the woods.

131. Tāmoli riṅ Malaya parwwata durggamāwān,
yékā paran nira lawan bala wanarākwèh,
bhakti nya maprabhu dumèh ya kabèh tumūta,
Sugrīwa sādhu tuwi yogya siwin hiḍĕp nya.
b. C yéko.

He wanted to go and stay in the woods of the impassible high mountain of Malaya, together with his scores of monkey-troops. Loyalty to their king was the reason why they all went along, because Sugrīwa was a good king and it was proper that they serve him.

132. Sāmpun ḍatĕṅ dadi kinon ta siraṅ Hanūmān,
dūtomarā ri sira saṅ Raghuputra pètĕn,
tātar wihaṅ Pawanaputra kinon lumakwa,
yékan pĕsat nira rikaṅ gaganāntarāla.
a. C ḍataṅ. d. D mĕsat.

On arrival Hanūmān was ordered to become a messenger to look for Rāma. Without reluctance Pawanaputra accepted his assignment, and flew up into the air in a flash.

133. Riṅ Rĕṣyamūka dunuṅĕn [n]ira śīghra mādrĕs,
humyus mĕsĕs aṅin-aṅin ira bāyubajra,
śīrṇnékanaṅ kayu katūb manaṇā kabèh rūg,
sĕmpal papal kaparapal kapupuh pukah puh.
c. E śirṇna kanaṅ.

He went straight to Rĕṣyamūka, quick and swift, causing the air to rush along as in thunderstorm. The trees on his path were blown away, uprooted and smashed into pieces.

VI

134. Praptomasuk sira rikaṅ giri Rĕṣyamūka,
mĕṅgĕp mahātma sira siddha sakāma-kāma,
n-ton téka saṅ Raghusutāsusupan bhramanta,
maṅsö ta saṅ Pawanaputra wawaṅ mojar.
c. C n-ton tékanaṅ Raghusutāsusupan. d. ABE wawaṅ ta mojar.

When he arrived there, he immediately penetrated into the forests of the mountain Rĕṣyamūka and took on the appearance of a great sage who had reached the peak of perfection. There he saw Raghusuta coming through the thickets. Pawanaputra came forward and immediately spoke:

135. Hé sādhu dibya kita dhīra wĕnaṅ marā ṅké,
atyanta durggama nikiṅ giri Rĕṣyamūka,
saṅ hyaṅ Mahéśwara tuwin malĕmĕh marā* ṅké,
ndyānuṅ prayojana iké panusupta kālih.
*E. a. C kīta. c. ABCDK mara.

'O excellent ones. You are marvellous, you dare, and are able to come here. The mountain of Rĕṣyamūka is impassible, even god Mahéśwara is reluctant to come here. What is your purpose both of you ?

136. Lwir niṅ bhayātiśaya rodra anuṅ hana ṅké,
muṅgwiṅ guhā hana ta rākṣasa lèn piśaca,
lāwan paran kari hawanta sukĕt [t] agamya,
wwaṅ lèn saké kita taman hana wèh mara ṅké.
b. ABCDE guha nya na ta. c. E kagamya. d. ABCDE para.

'There are many things that are highly dangerous here. In the caves there are demons and imps, and the path you come through is thick with undergrowth and difficult to pass. Nobody but you have come here.

137. Kwèh siṅha sāhasa musuh niṅ asiṅ marā* ṅké,
krūrāṅawit ya mawiṅit muruṅutikaṅ moṅ,
maṅgā umuṅgah irikaṅ giri durggamāwān,
wuṅkal galintuṅ agaliṅ gumuliṅ iṅambah.
*E. a. ABCDK mara. b. AE maruṅut[t]ikaṅ. c. ABE umuṅga. d. ABCDE inambah.

'There are many wild lions, hostile to those who come here. Ferocious and savage tigers are waiting to ambush man. When you want to climb the high impassible mountain, you have to step on unsteady shaky bolders which roll down on the slightest contact.

VI

138\. Malwā malok pĕluk ikaṅ lwah aluṅka-luṅka,
molĕk ya kolĕk akĕlĕm kumĕlĕm umĕntas,
tambiṅ katambiṅ iṅ adoh ya tĕbĕṅ kahambĕṅ,
dé niṅ mahāgaja lanā mara darppa madyus.
d. BCE padyus.

'The rivers are wide with deep ravines and full of rocks. There are whirlpools which will carry around and around, those people trying to cross the river, and at length down in the deep depth. The banks on the far side are steep and blocked by huge elephants which constantly come here to bathe and romp.

139\. Makwèh anuṅ bhaya nikaṅ giri bhīṣaṇa ṅké,
lāwan śilātala tĕla nya malā ulā nya,
moṅ māṅsabhakṣa kaharĕp nya humöṅ galak nya,
tan wismayan paṅĕbusan mamisan wiṣa nya.
a. A makwé. c. A umĕṅ.

'There are many deadly dangers here on this mountain. In the crevices of flat stones there are enormous long dragons, fierce and wild, eager to catch a tiger for food. It is not surprising that once she squirts her poison, it is fatal.'

140\. Nā liṅ niraṅ Pawanaputra masö matakwan,
mojar ta saṅ Raghusutār pawarah rikaṅ don,
ai āryya don mami nihan ta-rĕṅö tat aṅsö,
mwaṅ hétu niṅ malarasan ya ta pajaraṅkwa.
d. BE pājaraṅkwa.

Thus were the words of Pawanaputra inquiring while coming nearby. Raghusuta replied and informed him of his purpose: 'O, holy man, my purpose is like this. Come near and listen. I will tell you also about the reason of my travel.

141\. Kyātīṅ sarāt Daśaratha prabhu sarwwabhoga,
salwir nikaṅ suka wiśéṣa hané sirākwèh,
akwèh anak nira ariṅku ya dibyaśakti,
aṅhiṅ ṅhuluñ juga anak nira mandabhāgya.
a. A pra sarwwabhoga. BE prabhū.

'The wealthy king Daśaratha, wellknown throughout the world, possessing all kinds of luxury, has many sons. All my brothers are excellent and powerful. I am the exception, the unfortunate.

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142. Saṅké pakon ira marā* riṅ alas malaṅghya,
yékā nimitta mami yan panusup ya kālih,
luṅhā mĕgil kami riṅ āśrama saṅ Sutikṣṇa,
ṅkā ta tamolah aṅĕmit patapan** prayatna.
*ABE. **ABCDE. a. CDK mara. d. K pratapan.

'His orders to go to the impassible forests, is the reason that we both are here. I have been to the hermitage of the sage Sutīkṣṇa. There I stayed a while to care for the hermitage.

143. Sītā priyāṅku rasikā ta dulurkwi ṅūni,
ndan duṣṭā Rāwaṇa malap sira śīghra luṅhā,
Sītā sirékana pinèt mami kām para ṅké,
nā hétu niṅ masusupan [n] umahas bhramanta.

'My wife Sītā went with me formerly. Then the wicked Rāwaṇa abducted her and fled away so quickly. I have come here to look for Sītā. That is the reason why I go everywhere through the forests.'

144. Nojar niraṅ Raghusutār pawarah rikaṅ don,
mājar-ajar ta sumilih ta siraṅ Hanūmān,
ai Rāghawa ṅhulun iké ta kinon marā ṅké,
Sugrīwanāma kapirāja makon amèta.
a. A Raghusutā. d. A Sugrīwa sadhu.

Thus said Raghusuta explaining his purpose. In return Hanūmān talked [about his assignment]: 'O, Rāghawa, I have been ordered to come here. The king of the monkeys Sugrīwa gave me orders to look [for you].

145. Prastāwa yéka huniṅan hana wānarāgöṅ,
śakti nya tar papaḍa śūra ṅaranya Bālī,
Āditya sor ta sira dé nikanāṅ prabhāwa,
krodhāgalak ya paribhūta riké tuhanku.

'The situation is like this. There is a great monkey, unequalled in power called Bali. Even god Āditya is inferior to him in power. He was savagely outrageous towards my master and insulted him.

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146. Saṅké takut nira ri saṅ kapirāja Bālī,
mingat siromara rikaṅ Malaya pradéśa,
maprītya don ira makon ta siromarā ṅké,
mahyun tamolaha sumiwya sukunta nātha.

'Out of fear of the monkey-king Bāli, he [my master] went to the region of Malaya. He ordered me to look for you, as he intends to be friends with you, to stay and serve at your feet, o, lord-

147. Mitrānta yogya sira liṅku anugrahāna,
āpan mahābala mahārddhika sādhubuddhi,
tūtūta māsiha mituhwa asiṅ pakonta,
milwomatī Daśamuka pramukā sirèṅ praṅ.
d. BDE milwāmati.

'I suggest that you may grant him a favour and make him your ally, because he is powerful, noble and goodhearted. Let him follow you and love you and carry out all your orders. Let him take part as commander in the battlefield to kill Daśamukha.'

148. Nāhaṅ [n] ujar nira ta saṅ Anilātmajāswī,
tātar wihaṅ Daśarathātmaja śīghra maṅkat,
sāṅkat nirātiśaya harṣa ta saṅ Hanūmān,
saṅ Rāmadéwa hiniḍĕp nira kalpawrĕkṣa.

Thus spoke Anilātmaja pleadingly, Daśarathātmaja (son of Daśaratha) was agreeable and promptly departed. As they left, Hanūmān was exceedingly pleased and regarded Rāmadéwa as a wishing-tree.

149. Praptèṅ gunuṅ Malaya saṅ nrĕpaputra Rāma,
rĕṅrĕṅ paḍā nira panah nira yéka mégha,
Bālī diwākara samopaśamāmatī ya,
Sugrīwa yéka mapanas ya maṅöb ikaṅ hrū.
c. AC samopasāmā.

Prince Rāma arrived at the mountain of Malaya. In comparison, he was equal to the rainy season and his arrows the clouds. Bāli was the sun covered [by the clouds], and [as a consequence] was killed. Sugrīwa, suffering from the heat of the sun, took shelter in the shadow of the clouds (the arrows).

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150. Tatkāla yar patĕmu kālih amoṅ sirāpuy,
sākṣyā nirān prathama tambayaniṅ pamitra,
sāmpun nirāsamaya kapwa saharṣa kālih,
maṅĕn-[n]aṅĕn ta sira kapwa mamèt upāya.

a. A kālih amo. C kālih hamoṅ sirāpuy.

When they met each other they made a fire as their main witness to the foundation of their alliance. After they concluded their agreement, both rejoiced, and held discussions to make plans.

151. Saṅ Rāmadéwa mulat iṅ bala wānarākwèh,
swécchā yathāsuka ulah nya sajāti moṅsil,
polah nya hūṅ nya gumuruh maturū rikaṅ pāṅ,
yékā dumèh nira sukā magiraṅ tumon ya.

a. B balā. b. BCE sujāti. C yatāsuka.

Rāmadéwa looked at the numerous troops of monkeys. They were at ease and happy and showed their liveliness. All their movements, their noisy voices, their way of sleeping on branches made him happy just to look at them.

152. Sāmpun tĕguh rika pamitra nirāta kālih,
mojar ta saṅ prawara wānararāja mitra,
hé Rāghawātiśaya śakti nikaṅ kapīndra,
Bālī taman hana paḍa nya rikaṅ triloka.

When their friendship was established, the outstanding and be friended king of the apes spoke: 'O, Rāghawa ! the monkey-king Bāli is extremely powerful. There is no match for him in this threefold world.

153. Tan saṅka riṅ paribhawéki wuwusku nātha,
dé nyāt samitra ya dumèh ṅhulun ājarātah,
kabwat [t] ikān pinuji śakti nikā si Bālī,
byaktān pĕjah nya tuwi dé ni panahta śakti.

c. A nira. C kabwat nikān.

'It is not out of disdain that I talk to you like this, my lord, but it is because of our friendship that I wish to explain [the matter]. Although Bāli is famed for his power, he will certainly be killed by your irresistible arrows.

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154. Nyānuṅ dumèh nika manĕmwa wiśéṣa riṅ rāt,
sañkèṅ anugraha niraṅ muni ṅūni māsih,
maṅkin ya śakti wĕkasan [n] aniwāryya wīryya,
sūryyopama nya rikanaṅ musuh andhakāra.
a. A panĕmwa. b. A saṅké paṅanugraha. B nira. d. DE musu.

'Well ! This is [the story] how he obtained that extraordinary power in the world. It was a boon from a compassionate monk. He became more and more powerful and finally irresistible. He is equal to the Sun, whilst his opponents are Darkness.

155. Glāna ṅhulun mawĕdi dé nya tumon ya śakti,
tātan maṅĕn-[n]aṅĕn i kapĕjahanya ṅūni,
maṅké ḍatĕṅ pwa kita nātha amoghaśakti,
cittaṅku niśchaya awās ya pati nya dènta.

'I am sad and afraid to see his power. Formerly I had no idea that he could ever be killed. But now you, my lord, have come. You are unsurpassingly powerful, and I think, he will certainly be killed by you.

156. Bālī ya lāgi mamatī manikĕp gajéndra,
rĕmpak-rĕmuk satinĕpak nya gunuṅ pasèwu,
śatru hyaṅ Indra Mahiṣāsura śīrṇna dé nya,
ndan byakta yan pĕjaha dènta rikaṅ raṇāṅga.

'When Bāli killed the king of the elephants, he strangled him with his hands. He can smash a mountain into thousand pieces with his bare hands. He killed the enemy of god Indra called Mahiṣāsura. Yet he will be certainly killed by you in battle.'

157. Nā liṅ niromara-marah nrĕpaputra Rāma,
saṅké takut nira ri saṅ kaka śaktimānta,
mahyun sirāwruha ri śakti saṅ āryya Rāma,
prajña siraṅ Raghusutār pamanah ta tal trus.
d. B trūs. D Raghusutā pamanah.

Thus he explained to prince Rāma, out of fear of his powerful brother. Prince Rāma was aware that he wished to know the extent of his power. So he shot at palmtrees.

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158. Kwèh nyātatā pitu katūb tumuluy ikaṅ hrū,
Sugrīwa kādbhuta saharṣa tumon ikaṅ tal,
maṅkat sirar pakadulur nrĕpaputra Rāma,
Kiṣkiṇḍa yékana parāna lumakwa maṅdon.

The arrow went through seven trees in a line, and they were blown away in the direction of the arrow. Sugrīwa was amazed and rejoiced at the sight of the palmtrees [test]. Lead by prince Rāma they departed for Kiṣkindhā to go to the offensive.

159. Sugrīwa yajña gawayĕn nira riṅ raṇāṅga,
Bālī kĕbo ya wunuhan kaharan pamūjā,
saṅ āryya Rāghawa siréka kinon mayajñā,
Tārā sirābhyudaya bhoga phala nya bhuktin.

Sugrīwa wanted to make an offering in the battlefield. Bāli was the buffalo to be slaughtered and used as offering, prince Rāghawa was the officiating priest. Tārā was the fortune that came as the result of the offering which [Sugrīwa] would relish.

160. Saluṅha saṅ Rāmār laku mara ri Kiṣkiṇḍha wiwara,
lawan saṅ Sugrīwātirabhasa sahāsaṅ kinasigan,
katon taṅ lyaṅ malwā giriwara guhā ghora madalĕm,
kaḍatwan saṅ Bālī pratibhaya lawaṅ nyādbhuta pĕtĕṅ.

After travelling for a while, heading for the cave of Kiṣkindhā, Rāma and Sugrīwa who was very fierce and impatience, saw the wide cave on the slope of a mountain, deep and dangerous. It was the residence of Bāli with its formidable dark aperture.

161. Siraṅ Sugrīwāgyāsyaṅ i kaka niromĕtwa malagā,
humuṅ makrak krūra bhrukuṭi kuṭilāhyā sira ri hèṅ,
umaṅkat saṅ Bālī mĕtu ta sira saṅkèṅ giri guhā,
malĕs makrak pūrṇnāṅ gaganatala digdéśa hibĕkan.

Sugrīwa quickly challenged his brother to come out to fight. Noisily he roared wildly, with frowning eyebrows, calling aloud from outside. Bāli came out of the cave and roared in reply, so that the sky and the ten directions were completely filled with it.

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162. Humuṅ humrĕṅ maṅsö ta sira kadi wyāghra magalak,
lawan saṅ Sugrīwogratara kadi siṅhāṅrĕpa* manaṅ,
masö madwandwāprĕp magarut asahut kapwa manikĕp,
manampyal maṅrĕṅgut** paḍa ta sira gut-gūtĕn abutĕṅ.
*E. **A. b. ABCDK siṅhārĕpa. d. BCDEK marĕṅgut.

Growling loudly like a wild tiger he stepped forward, whilst Sugrīwa, more vehemently, was like a pouncing lion advanced with muzzle wide open and a duel ensued, beating, scoring, biting each other and wrestling. They slapped each other and pulled at each other's hair, gnashing their teeth with fury.

163. Rumukrūk taṅ rambut ginĕrĕmus umuṅgwiṅ palipisan,
miṅis méṅas méṅā paḍa ta kapaluh lud maṅĕsĕsan,
humis mamwas taṅ rāh drawa ya mapisan syuk nya ri pipi,
tibā riṅ* bāhwalwā ri ḍaḍa kaharan kumkuma mabāṅ.
*B. d. ACDEK ri.

They scratched each other on the temple and the hair was pulled out. With bared teeth [they attacked each other], evading each other by turning around or just their head, but at times they were caught in a combination of punches and hissed loudly. Blood flowed down their cheeks and fell on to their shoulder and broad chests which looked like red curcuma.

164. Makin darppān paprĕp ta maṅuwil iruṅ riṅ kuku makas,
manimprut rodrādrĕs paḍa kasidĕkuṅ maṅdudut ikū,
hanan pamrĕp jaṅgut paḍa kapisahut huntwa maṅani,
anĕkarūpékaṅ kira-kira ya kapwāṅutitakĕn.
a. A maṅawil. B maṅkin.

The longer the fight, the harder were the punches, they scraped each other's nose with their sharp nails. They snatched swiftly at each other savagely, and when they fell on their knee they pulled at each other's tails. They were hit on the jaws and wounded each other with their teeth. They attempted a great variety of tricks, and whirled around each other.

165. Saka kwèh saṅ yogī matapa tĕpi niṅ parwwata kabèh,
manonton tan kāntun hyaṅ anak adulur kapwa sabatĕk,
mahas māmèt kĕmbaṅ mari ya sakarĕṅ kapwa ya milu,
siraṅ monāmomo mari muna manonton paḍa humuṅ.
c. A kambaṅ.

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Many yogins making their asceticism on the slopes of the mountains looked on, not to mention their pupils, accompanying them who were packed together. They went into the woods to gather flowers and stopped for a while to join the crowd. Those monks who had pledged for silence were carried away and forgetting their pledge they looked on noisily.

166. Pijĕr saṅ Rāmār ton ta sira mataruṅ kapwa ta bĕtah,
tatan wruh riṅ Bālī paḍa-paḍa ta Sugrīwa juga ya,
kalépyan saṅ Rāmār miṅĕt-iṅĕtakĕn maṅkin alupa,
wuruṅ tékaṅ taṅan* tumihaṅ apatan wruh riṅ uliha.
*S. ABCDEK taṅgwan.

Rāma, once and again, watched the two who had been fighting for a long time, but could not recognise Bali as he looked exactly like Sugrīwa. Rāma was confused, the longer he looked the more confused he became. His hands failed to put an arrow [on his bow] as he did not know who to shoot.

167. Siraṅ Sugrīwāṅlih tuwi kalalah aṅhèr sira tĕkā,
awak rĕñcĕm tāmbis mati sira gĕlānār pinipitan,
dudut tékā tĕṇḍas nira tuwi tinuṇḍĕs hinapitan,
umundur méraṅ kapwa malara siroruk mamuruṅut.
c. BE tiniṇḍĕs. D tinaṇḍĕs.

Sugrīwa was tired and waiting impatiently for him to interfere. His body was bruised black and blue, he was almost killed when he was flattened on the ground with [Bāli on top of him]. When he freed his hand, it was hit and clasped under the arms by Bāli. He withdrew ashamed, painful, wounded and furious.

168. Mulat saṅ Rāma r-ton ta sira tĕka rūksārddha mawĕnĕs,
masö śīghrānĕmbah ta ri suku niraṅ Rāmawijaya,
ah-o swāmī mithyāsamaya kita hāh madwa riṅ ujar,
ndya hétu nyāt tonton palaga mami tātan lĕkasi ya.
d. ABDE nyār.

He saw Rāma, looking at him and came, looking awful and pale. As soon as he arrived, he made his obeisance at the feet of Rāmawijaya, and spoke: 'O, my lord, why did you not keep your promise, you lied. Why did you just watch our fight without doing anything ?'

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169. Wawaṅ mojar saṅ śrī Raghusuta ri saṅ wānarapati,
nihan prastāwa nyān kadi ta nirapékṣāku humĕnĕṅ,
sĕḍĕṅ tāprĕp tonton kita sadrĕśa rūpanta ya paḍa,
rikaṅ Bālī tak* wruh ri kita tuwi maṅkin tak atutur.
*ABCE. b. A nirapékṣātu. DE nirupékṣātu.

Quickly Raghusuta explained to the king of the monkeys: 'This is the reason, why I stood idle, as if I did not care. When you were fighting [with Bāli] I saw you and Bāli look alike. I could not distinguish you from him, and thus became more and more confused.

170. Nahan prastāwa nyāk kadi malupa riṅ mitrasamaya,
kunĕṅ topayāntāsawita kita roṇḍon tĕṅĕrana,
huwus tācihna toh palaga ta muwah haywa mawĕdi,
ikaṅ Bālī yātah pĕjaha kita tan dadya pi kĕna.
a. ABCDE nyan. b. A topāyān ta sawita. D topāyāntaṅ. kitad roṇḍon.

'That is the reason I appeared to forget my promise to my friend. Now, do this ! Wear leaves around your body as an identification. After you have them on, fight again, do not be afraid. For sure Bāli will be killed and you will not be hit.'

171. Nahan liṅ saṅ Rāmāsawiti sira roṇḍon ta riṅ alas,
maluy maṅsö taṅtaṅ kaka nira ta Bālī mapuliha,
tumandaṅ saṅ Bālī maluy apĕluk amrih ta manikĕp,
mamöṅpöṅ saṅ* Rāmār tuju ta sira riṅ hrū kĕna pisan.
*ABCDE. a. D Rāmār sawit [t] a sira riṅ al. b. D maṅsöh. d. K mamöṅpöṅ ta saṅ.

Thus said Rāma and gave [Sugrīwa] leaves to wear in the forest. He returned to the battle field and challenged his brother Bāli to fight once again. Bāli started to wrestle and tried to catch him. Rāma took his chance, shot at Bāli, and hit him with the first shot.

172. Bālī tibā wānara wāṇḍawāwu,
manah nya mèṅĕh manĕhĕr ta yomūr,
manaṅhulun kapwa manaṅ wanèhan,
ḍik Rāma liṅ saṅ muni mona moni.

Bāli collapsed and the monkeys, relatives of his, cried out. Their hearts were deeply moved, then fled towards Bāli, some were taking his head in their laps and others were mourning aloud. 'Shame on you, Rāma,' shouted the monks who had pledged silence.

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173. Gĕlāna saṅ wānararāja Bālī,
trus tékana pyah nira dé nikaṅ hrū,
sudhīra tāmbĕk nira śūra sādhu,
r-uman-uman saṅ nrĕpaputra Rāma.

The monkey-king Bāli was in trouble. His stomach was pierced by the arrow, but his mind was firm, courageous and clear. He abused prince Rāma:

174. Hāh Rāma ḍurttādhama ḍik wimūḍa,
wéśanta śāntātiśayèṅ kaṭuṅka,
salwir nikaṅ pāpa magöṅ tĕmunta,
apat panah mapraṅ atah nda tan lèn.
d. A pana. C apan.

'Ah Rāma, wicked, debased and silly. You look peaceful, but you are very mean. May all kinds of sins befall you, because you shot at one who only fights [with his brother] and does nothing [to you].

175. Ah-o durācāra taman pahīṅan,
tātan sapékṣāta* bapanta sādhu,
doṣaṅku tātan hana wèh tinonta,
amogha caṇḍala manahta mūrkka.
*AB. b. CDEK sapékṣa ta.

'O, you are wicked beyond limits. You do not uphold the good name of your father. You know I have not done anything wrong. You are extremely depraved, your mind is corrupt.

176. Lukan kari wruh ri bapanta ṅūni,
waliṅku tan saṅka ri ko gĕlĕṅa,
dumèh sirākona umiṅgatādoh,
saké kaduṣṭanta kunaṅ ya hétu.
b. ABE gĕlĕṅta.

'I have known your father very well, I think that it was out of anger with you, that he ordered you to go far away. It was because of your bad conduct, I am sure.

177. Jātiṅkwasānak matukāra towi,
trĕṣṇékanojar siwakĕn pasèwun,
doṣaṅku sātus giri Méru riṅ göṅ,
tātan pĕgat sānak apan dagiṅku.

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'The fact that I am fighting with my own brother, is an awful sin as big as one hundred Méru-mountains. On the other hand a proverb says that [even though] *trĕṣṇā* (brotherly attachment) is cut into a thousand pieces, the relationship between brothers will not be severed, because they are of one flesh [and blood].

178. Ya lèn akun sānaka dibya yāgöṅ,
sākāśa lāwan prĕthiwī ya sih nya,
yan krodhamātrāṅdadi mrĕtyu yāwat,
tan saṅśayañcrol* mamatī yapan lèn.
*ABCDE. c. A yawwat. d. K saṅśayañcol.

'On the contrary, if I have a very close friend and our love for each other is as big as the sky and the earth, but if (once) discord comes between us, and leads to killing, there is no way to prevent that, for sure we will kill each other.

179. Yan dharmma niṅ waṅ ratu śūra sādhu,
śuddhāmatī śatru kalĕṅka niṅ rāt,
kĕmbaṅ bhaṭarī Prĕthiwī ya pūta,
tatan salah pakṣa kawrĕddhyan iṅ rāt.
c. A pūṭa. C puta.

'According to the law of human beings, a courageous and good king is exempted from sin if he kills an enemy who is the menace of the world. [He is like] a pure flower on earth [lit. of the goddess of Earth], he is not on the wrong side in striving for the weal of the world.

180. Yan kéwalaṅ paṇḍita tūtananta,
dharmmottamāgurwa nikiṅ kaniṣṭa,
tambā niṅ oruk matukar masānak,
pantĕs ya toṣādha mamin salah dé.
c. A matukar asanak. CE matukār asānak.

'If you follow [the law of] the ascetics, then the main *dharmma* (obligation) is to be a teacher for the people inferior to him, to be a cure for discord, a mediator for brothers in disagreement. He should be best to be a cure for me who has done wrong.

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181. Tĕkwan pwa pakṣanta kuraṅ wiwéka,
sunguh wiśéṣajña tuhun mapuṅguṅ,
hétuṅku niṣprāya tĕkanta sādhu,
suṅsaṅ paṅawruhta ya hiṅsakarmma.
a. ABCDE pékṣanta. c. A nispraya.

'Besides you take the wrong side. That is foolish. You think you have the judicious insight, but in fact you are foolish. You think it is good for you, now that I am dead. You are wrong, because your act is an act of murder (*hiṅsākarmma*).

182. Lāwan ndya donaṅku karih pinatyan,
yan māṅsa kahyunta kunĕṅ [ṅ] iryyaku*,
tuhun watĕk pañcanakā ta bhakṣan,
ndā tan iluṅ wré tinulak ya bhakṣan.
*A. b. BCDEK iréku.

'Furthermore what is the purpose of killing me? If you are killing me for meat, even though the [meat of] animals with five nails may be eaten, the flesh of a monkey should not be eaten.

183. Lāwan parĕṅwanta daṅū suśīla,
wĕnaṅ prajārākṣaka māsih iṅ rāt,
yasanta bhagnéka apan patī wré,
lukan tan éraṅta* kari ryyarinta.
*ABCDE. c. A pati. d. K hanéraṅta.

'And you were known formerly to be of good conduct, to be a protector of the world and to care for the people. Your merits are cancelled out, because of killing a monkey. You are not ashamed in front of your younger brother?

184. Lāwan pajātyaṅkwatukar masānak,
hĕlĕm-hĕlĕm kapwa maluy ikātūt,
iké si Sugrīwa kināsihanta*,
wré nīca śīla nya taman sayogya.
*B. c. ACDEK kinasihanta.

'Even though I am in fact fighting with my brother, in the future we might come together again, you love Sugrīwa, a monkey of improper and debased nature.'

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185. Bālī nahan liṅ nira mamrih ojar,
sań śrī Raghuwyāghra malĕs ta mojar,
ai wānarā mĕṅgĕp iké wruh iṅ rāt,
akuk* panah ko tak anĕmwa pāpa.
*A. d. BCDEK akun.

Thus were the words of Bali, speaking wearily. The lion of the Raghus replied: 'Hey, monkey, you regard yourself smart. I do not sin by killing you.

186. Swajāti niṅ kṣatriya nā tinūtku,
tan hiṅsa tékin pamatī kĕnas kwèh,
sakwèh nirań kṣatriya ṅūni pūrwwa,
siréka tūtĕnkwi taman padoṣa.
a. A kṣatriyā na.

'The nature of a *kṣatriya* is my guidance. It is not *hiṅsā* (murder) to kill any animal. All the *kṣatriyas* in the [foregone] past I take as example, they did not sin.

187. Lāwan kĕnas jāti nikin pinatyan, pinrih linañjak kinalān sinuṅgan,
sakwèh nikań satwa hanèṅ alas göṅ, suśīla duśśīla wĕnań ya hiṅsan.
a. B lawan. b. A linañja. d. C durśīla.

'Furthermore, in fact, animals may be killed in any way, they can be trapped with pitfalls, snares and mantraps. All the game in the vast forest, whether it is good or bad may be killed.

188. Kunĕṅ yadin mānuṣa liṅta tan kĕnas, tumūta solah mami jāti niṅ wwań,
tathāpi tan dadya manĕmwa pāpa, apak panah ṅ wań paradārabuddhi.
d. ABCDE apan. A paradhārabuddhi.

'But if you say you are not an animal but a human being, then follow my conduct as a human being. Even then, I would not have sinned in any way, because I have killed an adulterous man.

189. Śīlanta sāmpun karĕṅö pwa dèṅku, Sugrīwa yékā pinasāhakĕnta,
Tārā ya kāsih rasikénalapta, lanā ninindā kita dé nikań rāt.
b. A yéka. BDE yékān.

'I have heard about your conducts. You drove away Sugrīwa and you stole his wife Tārā. O, you will always be condemned by the world'.

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190. Nā liṅ niraṅ Rāghawa satyawākya,
Bālī ya méraṅ humĕnĕṅ katuhwan,
katanĕhan* maṅkin umaṇḍĕm aṅlih,
mamrih ta sirānambah aminta matya.
*B. c. A karanĕhan. CDEK katāhĕnan. C maṅliṅ d. BC mamrih sirānambah. D māmrih ta sirānamba.

Thus were the frank words of Rāghawa. Bāli was silent and ashamed, when his [secrets] were revealed. He became weaker and weaker and wearily he raised himself up, trying to pay obeisance and asked leave to die.

191. Ai Rāghawātyanta mahārddhikanta,
matīkasiṅ duṣkrĕta duṣṭa riṅ rāt,
kunaṅ ta dharmmanta taman pahīṅan,
tan ilwa matyātah anakku dènta.
b. A matika. d. B matyāta.

'O, Rāghawa how noble you are, that you kill any evildoer who commits evil in the world. But may your benevolence be without limit, may you save the life of my child.

192. Samaṅkanāriṅku tasö para ṅké,
Sugrīwa mamwīta kakanta matya,
kunaṅ ta riṅ janma dĕlāha sowah,
dharmmā bhaṭāré kita sānakātah.
a. A mara.

'As for you my brother, come near ! Sugrīwa, I ask leave to die. In future incarnations, by the grace of the Gods, may we be brothers again.

193. Mwaṅ tuṅgalātah kahananta kālih,
anuṅ gunuṅ konĕṅ-unĕṅ kayu nya,
phala nya madya nya madhu nya wrĕddhi,
tar hĕntya yad bhuktya ya riṅ dĕlāha.
b. C konĕṅ-unĕṅ ayu nya.

'Let us in the future be of the same abode, whether it will be a mountain or a tree, with ripe fruits and plenty of honey, never exhausted to be enjoyed [for ever].

194. Iké ulahkwāri salah tĕmĕn ya,
nda tan sadé yā makadéya-déya,
ukur bhaṭāréki tukarkwāsanak,
tādé apan déwa Widhīki maṅdé.
d. A yapan.

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'My conduct was very wrong, but the reason was not evil. It was the trick of the gods that we, brothers were fighting each other. Let it be so ! Because it is God's will.

195. Lāwan [n] ikaṅ déwa Acintya śakti,
tan wèh kitāntĕn parĕṅān pamuktya,
nyā kuk ruhun* maṅguhakĕn wibhūti,
paṅdé nikaṅ déwa atah ya tūti.
*ABCDE. b. A ta wwèh. CDE tād wèh. c. C wibhukti. K nyākuṇ ḍuhun.

'Besides the powerful god Acintya [Unimaginable] does not permit us to live together in happiness. So I will go ahead to find heavenly bliss, to follow the decree of the gods.'

196. Nā liṅ niré saṅ ari wèhakĕn taṅ,
kĕmbaṅ ĕmās riṅ hulu luh kumĕmbĕṅ,
sāmpun kasimpĕn kawawé saṅ antĕn,
mūrcchéki nicchā ri hurip nirāsih.
b. ABE kambaṅ. c. BCDE masimpĕn.

Thus he said, and handed over his brother the golden flower on his head with eyes filled with tears. After it was received and stored away by his younger brother, he, feeling averse to the world swooned away.

197. Solih nirèṅ swargga sawargga yāwrĕg,
kadaṅ-kadaṅ yéka masö manambah,
Sugrīwa tātar lupa riṅ swagotra,
sāsih kaḍatwan paṅasih nirāsih.

After he returned to heaven, his relatives moved forward. All relations paid their obeisance and Sugrīwa, who had not forgotten his family, received the condolences of all the devoted subjects.

198. Saṅ Aṅgadātah yuwarāja tékā,
utus niraṅ Rāghawa hétu niṅ sih,
samaṅkanékaṅ kapi wandhuwargga,
winèh dĕmak kapwa yathā krama nya.

Out of affection Rāghawa gave the order to appoint Aṅgada as crown prince. All the monkey-relatives were also given rewards according to their positions.

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199. Ménak tāmbĕk nira lawan ikanaṅ wānarātyanta tuṣṭa,
kapwā yāṅsö praṇata matatā yar panĕmbah kabèh nya,
mériṅ matwaṅ ta ya ri sira saṅ Rāghawā yar panĕmbah,
maṅsö cuṇḍuk ta ri suku niraṅ Rāma maṅkin saharṣa.

a. C ikaṅ. b. AE panambah.

The mind of [Rāma] was at ease and the monkeys were also contented. They waited upon Rāma with respect, fully and orderly, their mind full of admiration and adoration to Rāghawa. Sugrīwa's devotion and respect made Rāma happier and happier.

200. Hāh āh nāthātiśaya ya magöṅ sihta taman pahīṅan,
tātah magyā ta ri pamalĕsā ni ṅhulun dlāha siddhā*,
dé nyān rĕṅ-rĕṅ iki tĕka huwus durbbalāṅ wānarātīs,
riṅ lahrū ṅkān** t-alapa sira saṅ Maithilī śatru śīrṇnā.

*AE. **D. b. BCDK siddha. d. ABCEK ṅkā. AB siraṅ.

'Ah, my lord, how great and unlimited is your mercy towards us, but we cannot return it right away. Let it be delayed for a while, because the rainy season has come, and the monkeys are troubled by the cold. With the dry season we will search for Maithilī and destroy the enemy.'

201. Nā ta wuwus nira saṅ kapirāja, minta kasih ri narādhipa Rāma,
durbbala niṅ bala wānara hétu, saṅ Raghuputra umom yanumoda.

c. A ni bala wanara. d. A yanumodā.

Thus were the words of the king of the monkeys, expressing his gratitude to king Rāma. In the light of the trouble which had befallen the monkey-troops, Raghuputra gave his agreement.

202. Sāmpun samayātūt, rĕṅ-rĕṅ ya ta hèrĕn,
Sugrīwa manĕmbah, mamwīta misātā.

After they agreed to wait for [the end of] the rainy season, Sugrīwa took his leave to return to his palace.

203. Sāmpun mamwit śīghra mulih saṅ kapirāja,
lāwan wadwā wānara maṅkin ya saharṣa,
riṅ Kiṣkiṇḍā mukti ta sīraṅ kapirāja,
prāptāṅ rĕṅ-rĕṅ darppa ikaṅ matta mayūra.

After paying homage with folded hands, the king of the monkeys, his heart filled with increasing joy, went away immediately together with his monkey-troops to Kiṣkiṇḍa to enjoy the fruit [of victory]. The rainy season had come and the peacocks were mirthful.

SAPTAMAS SARGGAH
CHAPTER VII

1. Ndā tatīta sira saṅ kapiprabhu,
bhukti taṅ wiṣaya nirbhayaṅ manah,
Rāma Lakṣmaṇa muwah sirānusup,
Mālyawān gunuṅ agöṅ paran nira.
d. ABD parān.

Let us leave the king of the monkeys, who finds delight in sensual pleasures without fear (in his mind). Rāma and Lakṣmaṇa continued further heading for the great mountain of Mālyawān.

2. Prāpta saṅ prawara Rāghawèṅ gunuṅ,
śokacitta rumaras manah nira,
dé nikāṅ aṅin alon mirir tĕka,
dūta niṅ rĕtu mahāgawé unĕṅ.
c. A umirir.

When prince Rāghawa arrived at the mountain, his heart was filled with sadness and anguish, caused by the blowing of a soft breeze heralding the arrival of the *rĕtu* (rainy) season, giving rise to pangs of love.

3. Mégha mogha mapupul ya riṅ laṅit,
ghora ghūrṇnita gĕrĕh magĕnturan,
tulya kĕṇḍaṅa niraṅ Manobhawa,
yan rĕṅö ya rumaras manah nira.
d. ABDE yāt.

The clouds suddenly began to collect in the sky, peals of thunder were booming loudly, like the drums of Manobhawa which agitated [the heart] of those hearing it.

4. Syuk nikaṅ hudan agöṅ nirantara,
nā panah nira bhaṭāra Manmatha,
tar kanin tuwi siraṅ Raghūttama,
ndan tĕñuh hati nirār wulat riya.
a. ABCDE nirāntara. d. C ndak. riyā.

Heavy rains poured down incessantly. Those were the arrows of god Manmatha. Raghūttama was not injured though, but his heart was scattered looking at them.

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5. Indracāpa ya tinon irèṅ laṅit, lwir nikān kadi rajah tamah katon,
yéka laṅkapa niraṅ Manobhawa, yar panah priyawiyoga murcchita.
d. A yār.

He saw a rainbow in the sky which looked like the colour of delusion. That was the bow of Manobhawa, with which he shot at people who were separated from their sweethearts until they fell in swoon.

6. Nyéka kuntul umulih saké sawah,
harṣa yādulu-dulur paḍāputih,
laywa-laywan ira Manmathā juga,
n-ton ikā ta kumĕtĕr manah nira.

The herons were happily returning from the field to their nests flying in lines, white in colour. It is the withered flowers of Manmatha, and everyone seeing it, will tremble in his heart.

7. Tar katon wĕtu bhaṭāra Bhāskara,
dé nikaṅ jaladawrĕnda riṅ laṅit,
yéka buddhi nira tīkṣṇa yāṅlimut,
dé ni moha nira wèt nikāṅ unĕṅ.
a. B tār. b. AD jalaḍa. c. B yaṅlamut. d. B mowa.

The rising sun was not visible due to the masses of clouds in the sky. His mind was like that, heavily clouded by his bewilderment created by pangs of love.

8. Maṅkin onĕṅ asĕkĕl manah nira, n-ton kilat ya lumarap nirantara,
luh tibā kabarabas sakiṅ mata, dhairyya niṅ hati tĕñuh jugānilī.
b. BCDE nirāntara. c. ABCE saké. d. C hatī.

His heart became more and more desirous and his mind became more and more bereaved, looking at the lightning flashing endlessly through the sky. Tears flowed from his eyes, dissolving his fading determination.

VII

9. Tar wĕnaṅ tumahĕnékanaṅ taṅis,
kaṇṭa gadgada gulū nirāsĕkĕl,
Maithilī sira katon ménaka,
nā ta hétu nikanaṅ taṅis mĕtu.
c. C katon na ménaka.

He could not hold back his tears, his throat flinched. He wanted to see Maithilī in happiness [but she was in captivity]. That was the reason why his tears ran down freely.

10. Hāh samīraṇa mirir ya lor kidul,
rūm nya rāmya sakadamba wāsita,
saṅ jitèndriya hanèṅ alas tuwi,
byakta monĕṅ ikanāta dé nikā.
b. ABCDE bhāsita.

'Ah, the breeze is blowing from north to the south, taking along the fragrance of the lovely *kadamba* flowers. Even the passionless [ascetics] in the forests would truly be thrown into confusion.

11. Mopĕk ambĕk iṅ anon pĕtĕṅ pĕpĕt,
andhakāra tamatan pasiṅkaban,
tulya pañjara bhaṭāra Manmatha,
sūkṣma tar pagamĕlan katon tuwi.
b. ABC tamatar.

'Sad is the heart of the pessimist who sees only darkness all around, darkness that in no way will lift. It is like the prison of the god of love (Manmatha). It is tenuous, hard to grasp, but it exists.

12. Nyaṅ kunaṅ-kunaṅ Anaṅgadīpa ya,
tar paḍĕm paḍa-paḍān kĕḍap-kĕḍap,
maṅraras-rarasakĕn manah mibĕr,
hāh manahku baribin tumon ikā.
a. A Anaṅgadipa. b. A paḍa-padān.

'The firefly is the fire of Love (Anaṅga). It cannot be extinguished, it flares up once and again, it flies away leaving the mind in confusion. O, my heart is disturbed on seeing it.

VII

13. Lèn kilat marimisī matāhulap,
glāna kagyat aku dé nya yan larap,
tan lanā pwa ya hilaṅ wawaṅ muwah,
hāh mahā juga ya mėdi maṅlaré.

'Besides the lightning is tormenting my dazzled eyes. I am sad and startled by its flashes. Just one flash and quickly it disappears. O, it is highly irritating and agonizing.

14. Śabda niṅ [n] apa kunaṅ[ṅ] ikaṅ gĕlap,
ndan tahāṅkwiriya śabda niṅ laras,
kāmadéwa umanah jagat kabèh,
nya ṅ gĕlap uni nikā panah nira.
d. A nya.

'What kind of sound is the sound of a thunder clap? To me it is like the twang of a bow. The god of Love is shooting at [everything in] the world and the thunderclap is the sound of his [bow] and arrows.

15. Byakta Manmatha sirāmanah jagat,
ndan rinambutan ĕmās panah nira,
yéka nitya lumarap rikaṅ laṅit,
hāh Manobhawa lukan tamar maṅèl.
b. ABCD mās. d. AD lukān.

'It is clear that Manmatha is shooting at [everything in] the world and he has put golden feathers on his arrows. Those are the flashes in the sky. Ah! Manobhawa [god of Love]. You are tireless.

16. Cātakāmuhara kūṅ jugān uni,
harṣa yan syaṅi ikā priyā nya wèh,
mārmadoh ya sakarĕṅ maluy masö,
mèdi riṅ madanawédanātura.
a. C jugān [n] uni. b. A har-. B hārṣa. d. D wèh dāna tura.

'The *cātaka*-bird causes also tender woes with its call. Lovingly it calls its partner. She was away, now she comes back, harassing the feelings of one plagued by pangs of love.

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17. Nyā ṅ aṅin ya* winaliṅku oṣadha,
śītalātiśaya tīs nya riṅ awak,
ndān apuy juga hiḍĕpku** tar pahi,
śīrṇna téki hrĕdayaṅku yāgĕsöṅ.
*ABE. **ABCDE. a. CDK aṅin winaliṅku. D uṣadha. b. D tis. c. K hiḍĕp ya.

'I think that the breeze will be a cure. It is very cool, refreshing to the body. Then it proves to turn into fire, with no difference at all. My heart is burnt away into ashes.

18. Nyā ṅ mayūra ya umūra ménaka,
mogha moruk aku dé nya yan [n] uni,
wruh nya yan priyawiyoga duhkita,
mohita ṅwaṅ umawāṅ unĕṅ magöṅ.
a. ABCDE nāṅ. b. AB yān. d. A moita.

'I think it is better that the peacock goes away. I am most disturbed by its voice. How could it know, that I am distressed, separated from my great love. I am most perplexed, languishing with yearning.

19. Nyā ṅ hudan tan anumāna riṅ kasah,
médi riṅ kinawaśākĕn iṅ lulut,
tan parāryyan amĕwĕh nirantara,
hāh warĕg [g] aku huwus rikaṅ lara.
c. B nirantarā. CD nirāntara. d. A wuwus.

'The rain has no compassion for those in separation, but taunts people in the grip of desire. Continuously it increases in rigour. Ah! I am fed up with this excruciation.

20. Saṅ mahāmuni hanèṅ alas kabèh,
kölan iṅ daṅū-daṅū tatan lĕgö,
wèt nikaṅ diwasa rĕṅ-rĕṅ aṅgĕgĕs,
mohitāta sira liṅku tar suka.
d. A mowitāta.

'The great monks who live zealously in the forest were patient in the past but because of the freezing rainy season [at present], I think they are [also] troubled and unhappy.

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21. Nyā ṅ wihuṅ muni lawan manuk humuṅ,
tulya mātyana ikaṅ kĕnèṅ unĕṅ,
moni tar pahuwusan rikaṅ kulĕm,
hāh tan éraṅ aṅidīdi maṅlaré.

a. CD wiyuṅ. d. A hah.

'The croaking of the frogs and the warbling of the birds appeared to be killing those lovelorn ones. They croak through the night. Ah! Shamelessly they are harassing [me] to death.

22. Jānakī mapa kunaṅ laranta wèh,
tan kasah daṅu-daṅū saké ryyaku,
hāh-ah-o lalu lalis nikaṅ Widhi,
wèh kitāri mapasāha sāhasa.

b. B yyaku. D oh. E. hèh.

'Jānakī how unhappy you must be. You were never separated from me for long. Ah! How cruel is Fate who allows you to be separated violently [from me].

23. Tībra tékana unĕṅku tan sipi,
riṅ laṅit athawa riṅ alas tuwi,
durbbalālara mataṅku yan wulat,
kapwa hétu nikanāṅ unĕṅ kabèh.

'My longing is terrible, beyond description. My eyes ache severely when I look into the sky or to the woods. All gives rise to memories.

24. Riṅ kidaṅ katutur iṅ wulat marūm,
riṅ liman katutur iṅ [ṅ] ulah wagĕd,
riṅ wulan katutur iṅ mukābuṅah,
hāh hayunta maṅawéśa ri ṅhulun.

'My memory of your sweet look is kindled by the sight of a deer, the elephant reminds me of your elegance, the moon of your brilliant face. Ah! I am possessed by your beauty.

VII

25. Wway nikaṅ lwah adalĕm ya cañcala,
ryyak nya tulya halisanta yañcala,
rambutiṅ mrak aṅigĕl ya tākiris,
byakta liṅku gĕluṅanta yākila.
b. B yyak. D. ABCD yākilā.

'The water of the deep river is flowing, its ripples are like your eyebrows moving. Shining are the feathers of the dancing peacock. For sure, I say, it is your brilliant hairknot.

26. Haṅsa kapwa ya mibĕr ya tāṅalor,
ṅkāna riṅ talaga Mānasa n-para,
wèt nyunĕṅku harikā kunĕṅ muni,
nā swaranta ri hiḍĕpku tan pahi.
b. CB Mānasā. d. ABDE tar.

'The swans are flying to the north, proceeding towards the lake of Manasa. Because of my longing [for you] I think their voice sounds exactly like yours.

27. Komalāṅ Malaya mārutomirir,
déwadāru inaras nya riṅ [ṅ] alas,
rūm nya sumrak umarèṅ iruṅ sumār,
tulya gandha ni pipinta yak hiḍĕp.
a. ABD komalā. C komala.

'The breeze blows softly from the Malaya mountain, kissing the *déwataru* (divine-trees) of the forests. Its fragrance spreads around, thrilling my nostrils, it's the fragrance of your cheeks, I guess.

28. Kāla niṅ rahina tan makūṅ dahat,
kwèh tinonku riṅ alas ya lālana,
kāla niṅ wĕṅi atah makūṅ tĕmĕn,
tar tinonku ta paran [n] ikaṅ manah.
d. ABC parān.

'At day time I do not long a great deal, I see many things in the woods that heal, at night time I am lost in affliction, aimlessly my mind wanders without direction.

29. Prārthanaṅku wĕṅi yéka méṅgala,
nityakāla rahinā kunĕṅ lanā,
hāh lukan wita gĕlāna ni ṅhulun,
yan* kaṅĕn-aṅĕn atah kitèṅ kulĕm.
* ABCE. d. A kaṅĕn atah. DK yat.

'I wish that the night would be brief, and it always daytime be. Ah, I am weak and in grief, at night the memory of you is haunting me.

VII

30. O kataṅhi ṅ alarāṅaraṅ makuṅ, prĕm[m]akĕn kasula tan pijĕr pwa wèh,
tan hanāṅrasa sawèt nikaṅ huyaṅ, hāh wiyoga kadurus niroṣadha.
a. A makaṅ. D i kataṅhi ṅ alara. c. A mawèt.

'O, I wake up [at night] seized by the agony of love, kept awake I could not fall in slumber, I have lost my taste and feeling because of my suffering, Ah, there is no cure for the pangs of yearning.'

31. Nahan ta ya taṅis nirān hana rikaṅ gunuṅ Mālyawān,
ikaṅ wĕṅi tamar kĕjĕp* maṅĕn-aṅĕn priyā Maithilī,
nirantara sirānaṅis kapati tībra dé niṅ lara,
ah āh kadi ta sèwu warṣa ikanāṅ unĕṅ sakṣaṇa.
* ABCDE. b. K kijĕp. D priyār. c. ABCDE nirāntara.

Thus was his lamentation while he stayed on the mountain of Mālyawān. At night he could not sleep, troubled by the memory of his beloved Maithilī. Continuously he cried his heart out. Ah! A second of longing seemed to last a thousand years.

32. Nda tātita ikaṅ ghanāgama tĕkāṅ śaratkāla wèh,
wiśuddha malilaṅ laṅit kadi ta buddhi saṅ paṇḍita,
ikaṅ jalaḍa tulya moha nira kapwa yāsāk hilaṅ,
katon hana ta haṅsa śuddha kadi buddhi satwāputih.
a. E. śarātkāla.

The time of cloudy days had gone. The dry-season had come. The sky was pure and clear, like the mind of the ascetic. The clouds before were like his bewilderment, [now the sky is] like the pure *sattwa* (goodness) of the mind [of an ascetic].

33. Mulat ta sira saṅ Raghūttama rikaṅ laṅit nirmmala,
tinon nira bhaṭāra Candra mawĕlū sĕḍĕṅ pūrṇnama,
kadi pwa muka saṅ priyā Janakarājaputrī n-hiḍĕp,
wawaṅ sira kataṅguhan r-ujari téka saṅ Lakṣmaṇa.
c. A kadi.

Raghūttama looked at the flawless sky. He saw the full moon, perfectly round. He thought that it looked like the face of his beloved Janakarājaputrī (daughter of king Janaka). Suddenly he realized [that the rainy-season was over] and said so to Lakṣmaṇa.

VII

34. Ariṅku wulati ṅ laṅit hana ta haṅsa harṣāṅlayaṅ,
mamèt talaga harṣayan muni kabèh nya konĕṅ-unĕṅ,
awās ya iki lahru liṅku samayanta yékin tĕka,
ah adwā tikanaṅ kapīndra samaya nya yā tan tuhu.
a. BE wulati.

'My brother, look at the sky! Beautiful swans are flying heading for a lake [I think] that they sound so happy. Clearly the dry season has come, the time agreed upon. Ah! the king of the apes has lied, he has not held to his promise.

35. Lawan wĕnaṅa yāparādha n-alupā ikaṅ wānara,
ikana samaya nya ṅūni lalu* dhūrtta tātan tĕka,
alah pijĕr amukti tan tĕṅa-tĕṅèṅ laṅit yālilaṅ,
satéja hana tārakā tuwi lukan pwa tan ton ikā.
* ABE. a. ABCDE yomarāwa. b. CDK ṅūni dhūrtta. c. D teṅé.

'He dares to make an offence, that ape is negligent. He does not come, his promise formerly is a gross deception. He has enjoyed luxury all the time, without looking at the sky from time to time to see whether it has cleared or not. It is clear now, with stars even. Ah! He is really blind not to see them.

36. Rikaṅ rahina tar wĕnaṅ mĕtu kunaṅ pijĕr yāturū,
mataṅ nya tar iṅöt-iṅĕt hayu nikaṅ sarojānĕḍĕṅ,
pramāda maṅinak-inak kapijĕran ya dé niṅ suka,
ah-o tan atakut ya milwa ri kakā* nya Bālīn pĕjah.
* A. b. C iṅĕt-miṅĕt. d. BCDEK kaka.

'At daytime he could not go out because he had to sleep, thus he could not see the beauty of the lotuses in bloom. He is negligent, lost in pleasure and delight. Ah! [Apparently] he is not afraid to follow his brother Bāli in the death.

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37. Jĕnĕk lawan anak rabi nya ya dumèh nya mohā kunaṅ,
arinku laku tāt parériya usönta haywātakut,
ikaṅ plawaga duṣṭa wèhi-ta wuwus anuṅ maṅlaré,
apan ya rumuhun tan atwaṅ i kitān wĕnaṅ madwa ya.

'He is pre-occupied with the reunion with his wife and children. That makes him thoughtless. My younger brother, go to him quickly. Do not be afraid. Speak to that stupid ape with harsh words until it hurts, because he has done first by not respecting you, lying to you.

38. Parigraha jugéniwö nya tan aṅĕn-[n]aṅĕn mitra ya,
magoṣṭi maṅinum warĕg madhu ya liṅku mattāwĕrö,
nda tan wawa-rĕṅö ri hétu ni hayu nya hāh moha ya,
mataṅ nya laku tāt parāt ujari yan mapāmbĕk nikā.

a. B tar. b. BDE mĕttāwĕrö. c. ACDE wawa-rĕṅĕh. d. A tan parāt. B. tat.

'He indulges himself only in sex with his wife, he does not think about his friends. He talks and drinks, and gets drunk on honey, I say. He does not remember at all where all that luxury came from. Ah! He is stupid. Therefore go! Tell him that he is sinful.'

39. Raghūttama nahan ta liṅ nira madĕg ta saṅ Lakṣmaṇa,
widagdha wihikan sirāṅinaki citta saṅ Rāghawa,
laras ya pinikul nirār laku maréri Kiṣkiṇḍhaka,
ḍatĕṅ sira rikaṅ guhā kabalasah ikaṅ* wré mulat.

* ABDE. c. B paku. E nirān. d. CK tikaṅ.

Thus said Raghūttama. Lakṣmaṇa stood up [and went]. He was experienced and good at appeasing [the mind] of Rāghawa. Taking his bow on his shoulder he went to Kiṣkindhā. Seeing him heading for the cave, the monkeys dispersed [everywhere].

40. Kapi prawara Māruti praṇata yar panuṅsuṅ masö,
sagorawa sirār pakon ta tumamā riṅ abhyantara,
masuk sira saṅ āryya Lakṣmaṇa kapīndra śīghrār parĕk,
manĕmbah umusap lĕbū ni suku saṅ Sumitrātmaja.

b. A mako ta. BCE makona tumamā. D makon. abhyāntara. c. ABCE marĕk. D sīgrā-marĕk. d. ABDE manĕmba.

The monkey hero Māruti came forward to meet him. Respectfully he invited him to enter the audience hall. Prince Lakṣmaṇa entered [the hall] and the king of the monkeys soon appeared [before him], paying homage by wiping the dusts off the feet of the son of Sumitrā.

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41. Ṅhulun [n] iki patik pramāda maṅinak-[k] inak tak* para,
kṣamākĕna tĕmĕn ṅhulun [n] iki katuhwan harah**,
alah pijĕr amukti bhoga paṅasihta tékin kabèh,
tĕkāṅ samaya lahru tak maṅĕn-aṅĕn sawèt niṅ jĕnĕk.
* S. **. S a. AK tat. BCDE tan. b. AK warah. BE nihan katuhwan[n] arah. C [n]arah.
D an katuhwan [n] arah. d. BCDE tat.

'I am a negligent slave, indulging in luxury instead of coming [to you]. Please, accept my humble apologies. It is very bad [of me]. I was lost in the luxury you gave me, until I became neglectful of the agreement [to come] when the dry season has come, because I am too pre-occupied.

42. Nihan ṅhulun akona wānara lumakwa tan saṅśayan,
ikaṅ wrayatagĕn kabèh umahasèṅ gunuṅ riṅ [ṅ] alas,
piraṅ sukĕta niṅ [ṅ] alas susupana nya kapwāmriha,
asiṅ sakahanan niraṅ Janakarājaputrī n-parā.
d. BCD sakahanān nirāṅ.

'Now I will order the monkeys to depart. Do not worry. Order the monkeys to search all the mountains and forests, how impassible the forests may be, the search will be carried out. Wherever Janakarājaputrī be staying, she will be found.'

43. Saṅ Sugrīwa nahan ta liṅ nira ri saṅ Somitra maṅkat sira,
ṅ-kon tékaṅ bala wānarāmriha kabèh tātan hanā kāntuna,
śīghrāṅ wré inatag ḍatĕṅ kakurutug maṅsö kabèh maṅrakĕt,
saṅ Somitra madĕg sirāṅdulurakĕn saṅ Sugrīwāgyā sira.
b. D ṅkan tékaṅ. c. A śīghrā.

Thus said Sugrīwa to Saumitra (the son of Sumitrā) then went, giving the order to the whole army of monkeys to go along without even one remaining behind. As the monkeys received the order, they swarmed from all directions, dancing, Somitra stood up quickly followed by Sugrīwa.

44. Śīghra prāpta ri Mālyawān dadi masö cuṇḍuk siraṅ Rāghawa,
saṅ Sugrīwa huwus manĕmbah umarĕk taṅ wré kabèh maṅrĕpa,
sāmpunyān praṇatān paluṅguh abukuh matwaṅ tumuṅkul kabèh,
dényār ton sira saṅ kapīśwara masö mojar i saṅ Rāghawa.
b. ABE manemba. c. ABDE maluṅguh. d. E mojār i.

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Soon they arrived at Mālyawān and came forward to meet Rāghawa. Sugrīwa paid his obeisance and the monkeys crawled forward to seek audience. Then they took their seats and respectfully bowed [before him]. When the king of the monkeys saw Rāghawa, he came forward and spoke:

45. Hé nāthākṣama śīla ni ṅhulun apan tan yukti madwèṅ ujar,
tan wruh riṅ samayān tĕkāṅinak-inak mĕṅgĕp krĕtajña ṅhulun,
tan kiṅkiṅ [ṅ] upakāra tan aṅĕn-aṅĕn yātālupālah jĕnĕk,
jātī mūḍa minitra tan wruh iniwö tan ṅèh gumantyāṅiwö.
b. ABCDE krĕtaghna. c. ADE tar. B tād.

'O, my lord, please accept my humble apologies because I have not been truthful and have lied to you. I forget about my promise to come, and kept away, living in luxury, as if I have attained it myself. I have not thought about your mercy towards me. I am stupid, I am too slothful. I am really foolish not to remember friendship, and not to realise that I have been cared for, the more so to return the favour.

46. Lāwan jāti nikaṅ wyamoha tumĕmu ṅ bhogāwĕrö yālupa,
tan wruh riṅ maṅanugrahé ya mahiwaṅ saktèṅ inak kéwala,
ndan lotatya naréndra ri ṅhulun apan muḍātimūḍādhama,
saṅké pèt naranātha hétu ni tutur niṅ mūḍa yékin tĕka.
b. C hinak. d. ABCE saṅkèṅ. A ni.

'Besides it is a characteristic of a stupid one who finds luxury to lose his head due to self-indulgence. He does not recognise his benefactor and does wrong things due to his pre-occupation with pleasure. Therefore forgive me my lord, as I am stupid, debased and dumb. It is because my lord has reminded me, that your foolish slave has come now.'

47. Nā liṅ saṅ kapirāja tuṣṭa sira saṅ Rāmāṅrĕṅö* akṣama,
n-ton taṅ wré maśilāsĕsĕk ya hibĕkan tékaṅ gunuṅ Mālyawān,
byakta ṅ Rāwaṇa śīrṇna dé nika kabèh apan mahāśakti ya,
nā liṅ saṅ Raghuputra trĕpti mulat iṅ wré wīra sāmpun tĕka.
* AB. a. CDEK Rāmāreṅö.

Thus said the king of the monkeys. Rāma was happy to hear his apologies. He observed that the monkey troops making their audience were numerous, the mountain Mālyawān was full of them. Rāwaṇa will surely be destroyed, as all of them were of great strength. Thus thought Raghuputra with satisfaction, looking at the assembly of the monkey warriors.

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48. Tatkālān pasamūha taṅ kapibalomaṅsö ta saṅ Māruti,
mwaṅ Nīlāṅgada Jāmbawān gĕnĕp anuṅ katwaṅ nikaṅ wānara,
wīrotsāha catus samudra juga riṅ wīrātigambhīra ya,
yékānuṅ winarah niraṅ kapipatī* Sugrīwa mojar sira.
* DE. a. BCDE niṅ. d. ADE siraṅ. ABCK kapipatih.

When all the monkey-troops had assembled, Māruti, Nīla, Aṅgada, Jāmbawān, and all the commanders of the monkeys went forward. They were heroic in the strife to accomplish their task which was difficult as the four ocean were very deep. The king of the monkeys Sugrīwa spoke to them.

49. Ai Nīlāṅgada Jāmbawān laku ta tūt dūta ri saṅ Māruti,
yan byaktā hana saṅ narĕndra ghariṇī Sītā ri Lĕṅkāpurī,
nāhan dona nihan hawanta maṅidul saṅkérikaṅ Mālyawān,
t-ambah taṅ giri pārśwa toh laku muwah ton taṅ tasik lor kidul.
a. B. dūta niraṅ. d. BD t-āmbah. C n-ton taṅ.

'Hey Nīla, Aṅgada, Jāmbawān! Go and accompany Māruti who will be ordered to ascertain whether queen Sītā is in fact at the palace of Lĕṅkā. That is the purpose, and this is the way. Go southward from Mālyawān along the slopes of the mountains and press on until you come to the south sea.

50. Sāmpunyān haliwat rikaṅ jaladhi ton tékaṅ Suwélācala,
yapwan prāpta tĕkāṅhinĕp jaga-jagā yatnā magantyāturū,
akwèh rākṣasa sāhasèṅ wĕṅi mahas yékān kayatnākĕn,
mwaṅ saṅ śrī Janakātmajā t-iṅĕt-iṅĕt riṅ rājya Lĕṅkāpura.
a. CD aliwat. b. D pagantyantāturu.

'After you pass the ocean look for the mountain of Suwéla. When you arrived there, stay there overnight. Be on guard! Sleep in turns. There are many wild demons roaming there at night-time. So, that is why you have to be careful. And when you [find] Janakātmajā (the daughter of Janaka) in the city of Lĕṅkā, observe her.

51. Tātan wāk prakaṭā yadin tĕmu mahādèwi siraṅ Maithilī,
yatnātah susup iṅ pakuwwan atitip tiñjon wulat lor kidul,
yapwan kāwit anon anak[k]ĕbi makūṅ monĕṅ tuwī yānaṅis,
tāṅsö takwani lèn yadin hana sĕḍĕṅ mojar-ujar rĕṅwakĕn.
b. D yātātah. c. CD anākĕbi.

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'Do not speak to her openly when you find Maithilī (the princess of Mithilā). Enter the quarters secretly, look to north and south. If you see a lady in sorrow and distress and weeping, come forward and question her. But if she is talking [to others] listen [to her].'

52. Nā liṅ saṅ prawagādhirāja sumilih mojar ta saṅ Rāghawa,
ai saṅ Māruti yatna-yatna ta kité Lĕṅkāpurāmrih-mriha,
simsimkwīki wawanta wèhakĕna yat paṅguh siraṅ Maitilī,
dona nya pracayā niré kita kinonkon dūta sənké ryyaku.
b. C amri-mriha.

Thus said the king of the monkeys. Then in turn Rāghawa spoke: 'Hey Māruti, be careful in all your movements while you are in Lĕṅkā. Take along this ring of mine, give it to Maithilī when you find her. The purpose is that she will then believe that you are my messenger.'

53. Nā liṅ saṅ nrĕpa Rāghawa krama madĕg luṅhā ta saṅ Māruti,
mwaṅ Nīlāṅgada Jāmbawān hana pataṅ koṭīkanaṅ wré tumūt,
lumpat nyèṅ gaganāntarāla kumĕlab rambut nya mawyaṅ kabèh,
tulyāditya sakoṭi tīkṣṇa mapanas śakti nya téjopama.

Thus said king Rāghawa. Then Māruti stood up and went. Besides Nīla, Aṅgada and Jāmbawān there were 40,000 monkeys accompanying him. They jumped into the air, their red fur shone; like the energy of ten thousand suns was their power.

54. Luṅhā ṅ dūta madĕg ta saṅ Śatabali wré śakti śīghrāṅalor,
ṅkānèṅ paśchimadéśa yéka pinaran dé saṅ Susénār laku,
wétan dhéśa paran niraṅ Winata wèt niṅ gyā lumumpat kabèh,
lāwan wré śata koṭi saṅkya ya tumūt śārdūlawikrīḍita.
b. A ṅkané.

After the departure of the messengers, Śatabali, a powerful monkey stood up and went swiftly to the north. Suséna went to the west, whilst Winata went to the east. They jumped swiftly away, followed by one million monkeys who were like playful lions.

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55. Atha lumaku ṅ wrayasasaran, saka ri pakon Raghutanaya,
tucapa tikaṅ watĕk aṅidul, makajuru saṅ Pawanasuta.

So all the monkeys went their ways at Rāghawa's order. Let us tell about those going to the south, under the leadership of Pawanasuta (son of the Wind-god).

56. Krama tĕka taṅ kapibala riṅ, giriwara Windhya ya maruhur,
mrĕgapati siṅha ya matakut, makabalasah twaritagati.

Then these monkey-troops came at the excellent and high mountain of Windhya. Tigers and lions were afraid, and dispersed to all direction at full speed.

57. Śikara nikaṅ giri biṣama, wwara kali luṅka hana juraṅ,
lwah adalĕm adbhuta ya trĕbis, haliwatan iṅ prawagabala.
b. ABCD wara. d. ACD aliwatan.

The top of the mountain was dangerous, with many rivers and ravines full of bolders, and deep rivers with steep banks. All of those were passed by the monkey-troops.

58. Paḍa ya humuṅ rikanaṅ alas, makakarasāk ya masusupan,
hariwara siṅha kapĕlĕṅĕn, kapatuli kapwa ya malayū.

They made uproar in the woods, they rushed through the undergrowth. The lions were surprised, and deafened they ran away.

59. Saka ri sukĕt nikanaṅ alas, tuwi giri Windya ya maruhur,
kapi ya maṅèl paḍa ya mĕhāh, dinakara tīkṣṇa mamanasi.

Because the forests were so impenetrable, and the mountain of Windhya was so high, the monkeys were exhausted and complained about the extreme heat of the sun.

60. Kapibala durbbala malapā, maṅĕlih alah warĕg anusup,
saka ri lapā nya mari humuṅ, kadi ta tasik sthiti ta tĕḍuh.
a. ABCDE malapa. c. ACE lapa.

The monkey-troops were troubled and hungry, exhausted by much walking through the bushes. Because of hunger they were no longer noisy, like the ocean still and abated.

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61. Hana ta śilātala maratā, kayu-kayu höb nya ya* marĕñĕb,
kapi maruhun-ruhunan aṅöb, paḍa magulin-gulinan aṅĕl.
*ACDE. b. BK nya marĕñĕb.

There was a flat and wide stone, shaded heavily by the trees. The monkeys, competing with each other, ran to shelter and rolled over and over from exhaustion.

62. Hana ta manuk madulu-dulur, mĕtu saka riṅ giriwiwara,
kapibala kadbuta ya mulat, paḍa maṅadĕg maṅiṅĕt-iṅĕt*.
*ABCD. d. EK maṅiṅĕt.

Then the monkey-troops saw with surprise birds, the one after the other, coming out of a cave. They stood up and looked [at the birds] attentively.

63. Dadi ya manon wiwara guhā, ikana lawaṅ nya katatakut,
wigata bhaya ṅ prawagabala, tama ta maṅöb makakurutug.

And so they saw the aperture of a cave, a dangerous looking opening. But the monkeys fearlessly entered [the cave] together to find shade.

64. Satama nikaṅ kapi ri dalĕm, hana ta umah dhawala putih,
atiśaya bhāswara sumĕnö, ya ta tinĕmu nya paḍa masö.

When the monkeys were inside, they came to a house, white and shining very brightly. They went forward,

65. Anĕmu ta yānakĕbi rarā, rahayu sulakṣaṇa manulus,
kadi ta wulañ juga gumawaṅ, ya ta kumĕmit [t]ikanaṅ umah.
a. BCD rara.

and met a young maiden, truly beautiful and well behaved. She shone like the moon. She was the wardress of the house.

66. Gumuyu masö ya tan atakut, tĕka ya mawèh phala matasak,
wwayatiśayèṅ mahĕniṅ atīs, ya ta panamuy nya śuci marūm.

Smiling she stepped forward fearlessly, and gave them ripe fruit and water, very clear and cool. These were her offerings [to the monkeys], pure and sweet.

67. Dadi ya tumakwani ikanaṅ, prawaga huwus nya ya tinamuy,
suka paripūrṇna paḍa warĕg, duga-duga yan pawara-warah.

So she asked the monkeys, after they had eaten to their fill, [about their destination] and they told her frankly:

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68. Wwara sira Rāghawa karĕṅö, sira makadūta kami kabèh,
lumaku kinon lumawada sañ, Janakasutā sira tinawan.
a. ABCD wara.

'The well-known Rāghawa has sent all of us to investigate [the whereabouts of] Janakasutā who is kept captive.

69. Kami ta tumakwanakĕn i saṅ, gumawayikaṅ giriwiwara,
syapa umaṅun [n] ikanaṅ umah, ya tikana pājara ri kami.

'May we ask about the builder of the cave, and of the house? Please, tell us.

70. Lawana ika saṅ dumadi kita, syapa paṅaran nira* karĕṅö,
kita ta rarāhayu saphala, saṅapa ṅaranta warahakĕn.
*ABCDE. b. K paṅaran karĕṅö.

'Also about your parents. Who are their renowned names. You are a perfectly beautiful young lady. What is your name? Please tell!'

71. Nā liṅ nikanaṅ wré, māprĕṣṇa kabèh nya,
mojar tikanaṅ strī, kanyā tanumadhyā.
a. CD ttikanaṅ.

Thus spoke the monkeys, asking simultaneously. The slim (waisted) maiden answered:

72. Wwara sira dānawarāja, ṅaran ira saṅ Wiśwakarmma tamoli*,
sira umaṅun [n] ikanaṅ umah, ikaṅ guhā ṅké sira sumuk ya.
*B. a. ABCD wara. b. ACDEK tāmoli. A ira Wiśwakarmma. c. C hikanāṅ.

'A king of demons, called the unequalled Wiśwakarmmā built this house and the cave.

73. Sāmpun swarggasthāna* sira, prastāwa binajra dé bhaṭaréndra,
saṅkā ya tar pahīṅan, umaristākĕn [n] ikaṅ prĕthiwī.
*ABCDE. a. K swarggastha. b. ABDE binajra.

'He has returned to heaven, killed by the weapon of god Indra, because he (the demon) had devastated the earth beyond limit.

74. Aku iki dānawakanyā, ṅaranku karĕṅö Swayĕmprabhā nāma,
dānawarāja bapaṅku, praśāstébuṅku* Mérusāwarṇni.
*ABCDE. d. ABCDE. Mérusaparṇnī. K praśāsta.

'I am a demon-maiden, renowned by the name of Swayamprabhā. The demon-king was my father and my famous mother was Mérusāwarṇi.

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75. Yapwat mahyun śīghra tĕkā*, ri Lĕṅka** mĕné ṅ gĕlĕk méṅgal,
ndak wĕtwakĕn kita kabèh, ndan tukupi matanta haywa mulat.
*ABCDE. **CD. a. B yapwāt. K śīghra. b. ABEK tĕkā ri Lĕṅkā.
d. A ndak.

'If you want to arrive in Lĕṅkā quickly, just in a matter of minutes, I will help you all, but you have to cover your eyes and do not peep.'

76. Nā liṅ nikaṅ dānawarājakanyā, umañcana ṅ wānara donya tan lèn,
apaṇ ḍĕṅö wré ya* marā ri Lĕṅkā, irṣyā tikāmbĕk nika mogha héwa.
*ABCDE. c. K wré marā. d. E mogha wéha.

Thus were the words of the demon-maiden, intending to deceive the monkeys, nothing else, because she heard that they were heading for Lĕṅkā. She was spiteful and full of malice.

77. Swabhāwa niṅ dānawa rākṣasātūt, samitra jāti nya ulah nya tuṅggal,
nahan ta hétu nya dumèh ya mélik, mighnékanaṅ wré magawé ta māyā.
d. ABDE māya.

The nature of demons and giants are alike. They are alike in nature and conduct. That was why she hated the monkeys and wanted to harass them by putting a spell upon them.

78. Samaṅkanaṅ wré tamatar wihaṅ kabèh,
siraṅ Hanūmān tuwi mogha mohita,
wijah kabèh mrĕm matukup-tukup mata,
tatan hanātah tumahā ya bañcana.
c. ABCDE atukup-tukup.

Meanwhile all the monkeys were willing. Even Hanūmān was completely fooled. All together they covered their eyes and none of them suspected [her] of a deceit.

79. Sawèt ni ṅèl nyān panusup saranta ya,
magyān tĕkā yéka dumèh nya maṅga ya,
sĕḍĕṅ nyan umrĕm kinĕnan ta yèṅ mayā,
tar ton ryyawak nyan mĕtu saṅka riṅ guhā.
b. B méṅgal. d. AE yyawak.

Because they had travelled for a long way, they were tired and wanted to arrive at their destination as soon as possible. That was why they agreed [to the idea of the demon-girl]. While their eyes were closed, a spell was put upon them. They did not know that they were brought out of the cave.

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80. Tinonya tāwak nya ri hèṅ nikaṅ guhā,
wimoha tan wruh wulaṅun hilaṅ tutur,
salèk rikaṅ* sakṣaṇa mātra yar hiḍĕp,
dumèh nya māyā nikanaṅ Swayĕmprabhā.
*ABCDE. c. K rikā.

[Suddenly] they realized they were outside the cave, and were confused and could not remember anything. A month seemed to become just an eyewink. That was caused by the spell of Swayamprabhā.

81. Saṅ Aṅgada glāna sirāṅĕn-[n]aṅĕn,
taman tĕmuṅ buddhi hilaṅ hiḍĕp nira,
saśokā māśā humĕṅĕṅ saniścaya,
hanékanāmbĕk nira mātya riṅ [ṅ] alas.

Sadly Aṅgada tried to remember, but in vain. He lost his retentiveness. He was worried, hopeless and silently he resolved to die in the wilderness.

82. Samaṅkanātaḥ kapiwīra Jāmbawān,
tumon sirāṅ Aṅgada śoka mānasa,
manah niropĕk wulaṅun hilaṅ tutur,
tumūta mātyāku nahan ta liṅ nira.
b. AE śokamanaśa.

The monkey hero Jāmbawān felt likewise, when he saw Aṅgada in deep sorrow. His mind was blank, and he too lost his retentiveness. 'I'll join him in death,' [thus] he thought.

83. Siraṅ Hanūmān milu śokamānasa,
tumon siraṅ wānarawrĕddha Jambawān,
ndya dona niṅ jīwita nirguṇān hanā,
umilwa mātyāku nahan ta liṅ nira.

Hanuman was also worried when he saw the old monkey Jambawan. "What is be the meaning of my life? My existence is useless, let me die also." So were his thoughts.

84. Satūt niraṅ wānarāwīra Māruti,
tumūt ikaṅ wré sahana nya duhkita,
sawismrĕti ṅkā paḍa tan hanaṅ tutur,
pinatyakĕn yéka awak nya riṅ gunuṅ.

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Then the monkey-hero Māruti joined him, and all the monkeys joined them in their grief. They all had lost their retentiveness, none of them could remember anything. So they wanted to kill themselves in the woods.

85. Sĕḍĕṅ nikaṅ wānara śoka kāsyasih,
haneka Sampāti ṅaranya bhīṣaṇa,
manuk magöṅ saṅ Garuḍopamā nika,
ya tomasö riṅ bala wānarāṅaraṅ.

While the monkeys were in great distress and misery, there came a bird as big as Garuḍa, called the dangerous Sampāti. He approached the moaning host of monkeys.

86. Ndatan parambut malĕṅis awak nikā,
patuk nya tīkṣṇogra makas ta yāluṅid,
mulat [t] ikaṅ wānara kapwa yātakut,
makin makiṅkiṅ sahana nya duhkita.

His body was featherless and shiny, his beak was pointed and sharp. On seeing him, the monkeys were afraid, and all became more and more apprehensive.

87. Ah-o mahākaśmala duryyaśādhama,
tuhun ṅaran dūta lukan pwa tan tuhu,
sawèt ni māyā nikanaṅ Swayĕmprabhā,
tatan wruh iṅ déśa parāna lor kidul.

'Ah, ah. [We are] wicked, debased and unfortunate. Though called messengers, we are only phony ones, because of the spell of Swayamprabhā we do not know where to go, to the north or to the south.

88. Lukan karih dibya kitāri Jāṭayu,
huwus krĕtārthāṅupakāra mitrakā,
siromarah saṅ Raghuputra Rāghawa,
sĕḍĕṅ kapaṅguh rikanaṅ alas magöṅ.

'O, you are very excellent Jaṭāyu. You have rendered benevolent service to your friend. You had told Rāghawa, the son of Raghū, when you met him in the vast forest.

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89. Kami* pwa yātyanta krĕtaghna durnaya,
taman walĕs saṅ Raghuputra Rāghawa,
apā guṇaṅku** mahurip ya tan padon,
mataṅ nya tāṅhiṅ pĕjahāta mĕnaka.
*S. **S. a. ABCDEK kita. c. ABCDEK guṇantat.

'On the other hand we are ungrateful and full of misconduct. We do not repay the goodness of Rāghawa, the son of Raghu. What the use is it that we live, it is purposeless. Therefore it is better to be dead.

90. Kuyaṅ manuk rodra kagéndra tulya ya,
magöṅ malaṇḍĕp ta patuk nya bhīṣaṇa,
masö tumandaṅ kadi mrĕtyu yak hiḍĕp,
sabhāgya yan mātya ta liṅku dé nikā.
d. B na.

'This is a dangerous bird, like the king of birds. His beak is big, sharp and dangerous. He comes forward to attack us like the god of Death. I think it will be better that we are killed by him.

91. Iké śarīranta ya wèhakĕn huwus,
rikaṅ manuk glāna wibhukti yālapā,
sawèt nyan aṅlih malimör ta yan laku,
lukan pwa nohan ya tumĕmwakĕn kita.
d. D doha nya.

'Let us give our bodies to him. The bird is sad, without food and hungry. Because of hunger, he walks slowly. It is lucky that he found us.'

92. Nahan ujar niṅ bala wānarālara,
masö ta mojar ikanaṅ manuk magöṅ,
ndya donta hé wānarawīra kottama,
rikèṅ gunuṅ Windhya atīta durggama.
a. A wanara lara.

Thus were the words of the monkey warriors. The big bird stepped forward and spoke: 'Where do you want to go, O, excellent monkey heroes? The Windhya-mountain is quite impassible.

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93. Aṅĕn-[n]aṅĕn towi tamar* tĕkériya,
lawan ruhur nyātiśayèṅ sukĕt tĕmĕn,
kitāt** para ṅké aparan prayojana,
mataṅ nya tāśā sahananta duhkita.
*B. **B. a. A tama. CDEK tamatan. c. ACDEK kitat.

'Even Mind could not come here, and it is very high and very thick. What is your purpose in coming here, so that you have all fallen into this sorrowful state.

94. Lawan sinaṅguhta* awakta duryyasa,
Jaṭāyu yékā pinujinta sajjana,
ariṅku kāsihku ikā taman kalèn,
praśāsta Sampāti ṅaranku riṅ jagat.
*ABE. a. CDK pinaṅguhta.

'And you regard yourself as umeritorious. You praise Jaṭāyu as being a good man. He is my beloved brother no-one else. My name is known to the world as Sampāti.'

95. Patatri* Sampāti nahan ta liṅ nikā,
wawaṅ ta mojar bala wānarāwarah,
kamīkihĕn dūta niraṅ Raghūttama,
marā ri Lĕṅkā ya pakon iré kami.
*S. a. ABCDE patāti. K patatu.

Thus said the bird Sampāti. Quickly the monkeys replied: 'We are the messengers of Raghūttama, ordered to go to Lĕṅkā.

96. Priyā niraṅ Rāghawa dèwī Jānakī,
siréka pètĕn mami yar hanāhurip,
nda tan kasiddhéki pakon iré kami,
mataṅ nya kāmbuh kami śokamānasa.
d. ABCDE kita.

'Rāghawa's beloved wife Jānakī was the one we were ordered to find out, whether she is alive [or not]. But his order [to us] will not be successful. That is why we are burdened by sorrow.

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97. Salèk tikaṅ kāla hiḍĕp mamīrikā,
huwus [s] atīta ṅ samayālawas dahat,
tatan tĕmu ṅ don nya* ta hétu niṅ [ṅ] iraṅ,
mataṅ nya taṅsö ta-patuk paṅan kami.
*AB. c. CDEK ya.

'We promised to return within one month. That time has lapsed long long ago. Lack of success is the reason for our disgrace. Therefore come forward, kill us and eat us.'

98. Nā liṅ nikaṅ wré paḍa mātya don ikā,
Sampāti māsih umuwah siromajar,
ah-o lukan kāsih-asihta mohita,
amogha māśā wulaṅun kuraṅ tutur.

Thus said the monkeys wishing to die. Sampāti spoke again sympathetically: 'Ah ! How pitiful and confused you are. Extremely hopeless, bewildered and thoughtless.

99. Pinatyakĕntéka awakta duryyaśa,
ndya dona niṅ mātya tatan pakāraṇa,
adĕg tat amrih sahananta cāraka,
katĕmwa dontāt aṅidul athomuwah.
c. B carakā. D āmrih. d. B dèntāt.

'You want to kill yourself, regarding yourselves as unmeritorious. What is the use of dying without a cause. Stand up ! Pull yourselves together and go on with your task. You will succeed in your mission. Go straight southward.

100. Yapwan panon rājya umah hĕmas kabèh,
umuṅgwi puñcak nikanaṅ gunuṅ magöṅ,
ya téka Lĕṅkā kahanan niṅ apsarī,
tatan pahi mwaṅ Himawān ikaṅ hayu.
c. AB yā.

'When you see a city, on the top of a great mountain, with houses built of gold, then that is Lĕṅkā, the abode of heavenly nymphs. Its beauty is not different from that of the Himalayas.

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101. Lĕwih sakèn swargga hayu nya kādbhuta,
tahankwi Lĕṅkā sari niṅ jagat kabèh,
bhaṭāra Dhātā gumawé ya tan kalèn,
ulih nirāmrih ya dumèh ya ujwala.
d. ABDE yolih.

'It is surprisingly more beautiful than heaven. I think Lĕṅkā is the essence of the whole world. God Data founded it nobody else. That is why it has that radiance.

102. Praśāsta saṅ Waiśrawaṇā Dhanéśwara,
sira prabhu ṅkāna ta ṅūni pūrwwaka,
sawèt nirāsor sinukū ni Rāwaṇa,
mataṅ nyan uṅgwiṅ Alakāwatī* dumèh.
*S. d. ABCK. Yalakāwatī. DE ya Lanāwatī.

'The renowned Waiśrawaṇa, the god of wealth, was the king there in forgone time. [Because] he was defeated by Rāwaṇa, that is why he moved to Alakāwatī.

103. Ikāpi saṅ Rāwaṇa yadyapiñ jayā*,
baśèṅ jagat tan hana tan huwus alah,
awās ya yan mātya ya dènta riṅ raṇa,
apan mahāśakti kabèh mahābala.
*B. a. ACDEK jaya.

'This Rāwaṇa, although he is victorious and has beaten the world, and there is no-one who has not been subdued by him, he too truly will be killed in battle by you, because you are all powerful and strong.

104. Mataṅ nya tat tan* malarā t-adĕg huwus,
pakon iraṅ Rāghawa yéka dadyakĕn,
katĕmwa saṅ śrī Janakātmajān pinèt,
hané kaḍatwan [n]ika saṅ Daśānana.
*D. a. ABCDEK tātan. d. B nira.

'Therefore do not worry ! Stand up, carry out the order of Rāghawa. May Janakātmajā be found, in the palace of Daśānana.

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105. Taman mrĕṣāwāda wuwusku satya ya,
prayojanantāt laku dūta dadya ya,
awās ya tuṣṭā nira saṅ Raghūttama,
sawèt ni pamrihta umèt priyā nira.
a. AE tamat.

'I do not lie, my words are true. Your mission as messengers will be successful. Surely Raghūttama will be pleased with your endeavour to find her.'

106. Kagéndra Sampāti nahan ta liṅ nira,
tumaṅguhi ṅ wānara kapwa yātutur,
madĕg ta luṅhā sahana nya harṣaja,
tĕkèṅ gunuṅ kyāti Mahéndra parwwata.
b. AD tumaṅguhīṅ. B tumaṅguhi wānara.

Thus said the king of birds Sampātī, addressing the monkeys who regain their awareness. They stood up and departed happily and arrived at the well-known mountain of Mahéndra.

107. Tĕka nya riṅ pārśwa kidul saharṣa ya,
maṅan [n] ikaṅ wwa-wwahan iṅ [ṅ] alas matöp,
sakèṅ gunuṅ n-ton ikanaṅ tasik kidul,
laṅit jugèṅ lwā atighora ghūrṇnita.
c. A saṅké. BDE saṅkèṅ.

They arrived safely at the south slope and eat their fill of the fruit. From the mountain they could see the ocean, as vast as the sky, booming thunderously.

108. Ikaṅ tasik ryyak nya humuṅ nirantara,
lanā tumampuh suku niṅ gunuṅ makas,
kadi pwa sakrodha ya héwa riṅ gunuṅ,
ri dé nya tan ton hayu niṅ pradéśa lor.
a. ACD. nirāntara. B yyak. nirantarā. D yyāk.

The sound of the breakers of the sea was tremendous and pounding endlessly onto the rocky foot of the mountain. It was as if the sea was angry and resentful towards the mountain, because she could not see the beauty of the regions to the north.

VII

109. Lawan [n]ikā lwir nya kadi pwa yāwĕrö,
sadarppa dé niṅ maṇiratna tar malah,
anéka tolah nyan alah wimohita,
swabhāwa niṅ śrī ya nimitta riṅ wĕrö.
a. B lāwan.

Furthermore it seemed that the ocean was drunk, it was in high spirit because of the jewels and precious stones found there in plenty. Of all kinds can be the foolish behaviour of those who possess beauty, the cause of madness.

110. Aṅinya mādrĕs ya lanomirir matīs,
kadi pwa yośwāsa nikaṅ samudra ya,
ahos ikāmbĕk nyan alah warĕg dahat,
minum [m] ikaṅ lwah humilī nirantara.
d. ABCDE minum ikaṅ lwah umilī nirāntara.

A heavy wind continuously blew and it was cold as the breath of the ocean. His mind was at ease as he had drunk to his satisfaction the water of the rivers flowing hereto incessantly.

111. Jĕnĕk ikanaṅ wānara umulat riṅ,
jaladhi humuṅ ryyak nya paḍa manĕmpuh,
dadi tumurun wānara sahana nya,
ri tĕpi nikaṅ sāgara paranya*.
* ABE. d. CDK ya paran.

The monkeys were absorbed looking at the ocean with the noisy breakers falling upon the beach. So the monkeys went down to the edge of the ocean.

112. Tĕka ya marāryyan paḍa ta manonton,
makara uraṅ riṅ karaṅ akaramkam,
hana ta iwak wré paḍa ya lumumpat,
gumuyu kĕkĕl wānarabala dé nya.
b. C huraṅ.

On arrival they watched the *makaras* clinging to the rocks. There were also dolphines leaping around. The monkeys laughed heartily at them.

VII

113. Sĕḍĕn pijĕr ikaṅ kapiprawara yan panonton iwak,
saṅ Aṅgada makon umaṅkata madĕg ta saṅ Māruti,
apan Pawanaputra mukya nikanaṅ kinon cārakā,
madĕg ta sira mèh lumakwa kawĕkas tikaṅ wré kabèh.
d. ADE ikaṅ. B kawĕkasan ikaṅ.

While the monkey-heroes were indulging in watching the fish, Aṅgada gave the order to proceed. Māruti stood up, because Pawanaputra was the leader of the messengers. He stood up and went away, leaving all the monkeys behind.

AṢṬAMAS SARGGAH
Chapter VIII

1. Atha mĕsat ta siraṅ Pawanātmaja,
gagana yèka hawan nira maṅlayaṅ,
Garuḍa Sūryya ṅ aṅin tamatar papaḍé,
laku nirādbhuta śīghra manojawa.
c. B tamāttar.

Thereafter Pawanātmaja flashed away through the air. Garuḍa, Sūryya (the Sun-god) and the wind were no equal [to him], as his speed was astonishing like the speed of the mind.

2. Kadi déwākara tékana yar katon,
wulu nirojwala téjamayān katon,
tuwi malit* madawā kadi cāmara,
kapilawarṇna apūrwwa ri bhāswara.
* C. c. ABDEK tuwin alit.

He looked like the sun, his fur shone exceedingly bright, fine and long like that of a yak (*cāmara*), reddish-brown of colour and extremely brilliant.

3. Pinahagöṅ nira téka awak nira,
katatakut kadi parwwata maṅlayaṅ,
umĕlĕtuk sira śīghra umiṇḍuhur,
grahagaṇārkka* wulan ya katuṅkulan.
* A. d. BCDEK grahaṇarkka.

He made his body big, and looked [very] terrifying, like a flying mountain. He sprang up in a flash, and came above a group of planets, sun and moon.

4. Jaladhi dhairyya guṇa nya tatar paḍé,
ikana dhairyya niraṅ Pawanātmaja,
aṅin-[n] aṅin nira ghora ya ghūrṇnita,
pralaya bāyu paḍa nya riwut magöṅ.

The virtue of the ocean is its steadfastness. Yet it was no equal to that of Pawanātmaja, as its wind was loud as thunder, like the thunderstorms at doomsday.

VIII

5. Hana ta sāhasa bhiṣaṇa rākṣasī,
pratita rodra ṅaranya si Ḍākinī,
atiwiśāla tutuk nya mĕṅā maṅaṅ,
ya humĕlö sira śīghra tĕkèṅ wĕtĕṅ.

There was a savage and dangerous she-demon, notorious Dakini, the terrible. She opened her mouth very wide and swallowed him quickly (falling into her stomach).

6. Pawanaputra widagdha sirāṅduduk,
sĕbitakĕn ta wĕtĕṅ nya mĕsat sira,
dadi maṅohan ikaṅ kala rākṣasī,
katatakut kadi śabda niṅ ampuhan.
a. D siraṅḍuḍuk.

The clever Pawanaputra, however, stabbed and slit open her stomach and flew away. The she-demon gasped for air, sounding like a typhoon, very terrifying.

7. Atha pĕjah nya tibā ta ya riṅ tasik,
wuhaya lèn hyu masö marĕbut dagiṅ,
hana timiṅgila kapwa warĕg kabèh,
saka ri göṅ nikanaṅ jaḍa Ḍākinī.

Then she collapsed into the sea and died. Crocodiles and sharks advanced to fight for her flesh. All the whales were satisfied too, because of the enormous size of the body of Ḍākinī.

8. Sāmpun māti dadi saharṣa saṅ Hanūmān,
n-ton taṅ parwwata ri tĕṅah nikaṅ samudra,
riṅ Ménākagiri ṅaranya durggamāwān,
aṅhiṅ yādbhuta kumĕlab gunuṅ apūrwwa.
b. AB parbwata. c. A durggamāwās.

When she was dead Hanūmān rejoiced. He saw a high impassible mountain in the middle of the ocean, called the mountain of Menakā, moving heavily as never before.

VIII

9. Saṅ hyaṅ Māruta makamitra ya pratīta,
   tāmoli n pawanasakā ya Bāyumitra,
   wruh yan Bāyutanaya saṅ Marutprasūta,
   mojar swāgata masayut sagorawāṅliṅ.

A long time before, the Wind-god made friends with him, so that [at length] he became the unequalled friend of Bāyu (the Windgod). He knew that Marutprasūta (Hanūmān) was Bāyutanaya (the son of Bāyu). So respectfully he welcomed him with the words.

10. Hé Bāywātmaja sĕpĕr i ṅhulun ta-raryyan,
    haywāgyā hana panamuyku jambu ḍuryyan,
    poh maṅgis kacapi limo limus kapuṇḍuṅ,
    mwaṅ laṅsĕb duhĕt amanis paṅan sakahyun.
    b. C panamuyṅku. d. B duwĕt.

'O, Bāywātmaja (son of Bāyu), drop down here for a while and have a rest. Take your time! I have something to offer to you, such as rose-apples, durians, manggoes, manggosteen, *kacapis*, oranges, *limuses*, *kapunduṅs*, *laṅsats* and *duwets*, all sweet and nice. Eat to your heart's content.

11. Riṅ pārśwā ta-turu-turū yathāsukā ṅké,
    tonton taṅ manuk amijah rikèṅ alasku,
    yan magyā sakarĕṅa wèh kitat parāryyan,
    wruh tākun kita ta kinon lumakwa dūta.
    c. B kitāt.

'Have a sleep on the slopes for as long as you like. Listen to the birds warbling noisily in my forests. If you are in a hurry, then rest only for a while. I know you are assigned to something.

12. Atyantékana ta giraṅku dènta putra,
    dibyāsih wĕnaṅ amalĕs bhaṭāra Rāma,
    sakwèh saṅ wiku hana riṅ gunuṅ masādhya,
    kāryyantékana inaṅĕn-aṅĕn kasiddhā.
    c. AE masādhyā.

'How happy I am, because of you my son, excellent and devoted, capable of returning [the benevolence] of Lord Rāma. All the sages in the woods prayed that your task may be successful.

VIII

13. Ta-ṅhèr-hèr pwa ta sakarĕṅ lukan swagāta,
mitra hyaṅ Pawana matāku tan hanoli,
saṅ hyaṅ wé tuwi mapanas ta-ṅöb pwa ta ṅké,
yan sāmpun marĕn apanas lumakwa śīghra.
d. A mapanas.

'Have a rest for a minute. There is plenty to eat. I am the unrivalled friend of [your father] the Wind-god (Pawana). The sun is hot, take shelter here. When it is no longer hot you can go on.

14. Nyaṅ kumbaṅ ya rĕṅö-rĕṅönta darppa moni,
kĕmbaṅ niṅ [ṅ] asana sĕḍĕṅ manojña tonton,
tontonĕn [n] aku kalalah pwa dènta ṅūni,
bhāgyaṅkun tĕka kita Bāyuputra tan lèn.

'Listen to the high-spirited humming of the bees, look at the attractive *asana*-flowers, look every where! I have waited a long time for you. I am delighted that you have come, O, son of Bāyu, for this only.'

15. Nā liṅ niṅ gunuṅ asayut ri saṅ Hanūmān,
wèt niṅ* gyā nira sumahur wawaṅ ta mojar,
hé Ménaka giri huwus ta haywa képwan,
prĕgyākun samaya baṭāra Rāma magyā.
* D. b. ABCEK ni.

Thus said the mountain, wishing to hold up Hanūmān. Because he was in a hurry, quickly he replied; 'O, mountain of Ménakā, do not trouble yourself. I have to go, as I have promised Lord Rāma to travel very fast.

16. Tāmolin kita ta Samirāṇā ta mitra,
ndā magyā wruha ri si Rāwaṇāku maṅké,
māpa pwékana muka niṅ [ṅ] inaṅluh iṅ rāt,
śakti nyékana papagakĕṅkwa yan prawīra.
a. C tāmolīn.

'Although you are the unequalled friend of [my father] Samīraṇa (the Wind-god), yet I cannot wait to see Rāwaṇa now, because he is the chief menace of the world. I want to fight him, if he has the courage [to fight me].

VIII

17. Lĕṅkā yékana rabhasāṅkwa tan paśéṣā,
sakwèh nyāṅ suraripu rākṣasolihaṅkwa*,
swasthā niṅ bhuwana sādhya** déṅku tan lèn,
nā liṅ saṅ Pawanasutomibĕr ta luṅhā.
* B. ** B. b. ACDEK rākṣasolihĕṅkwa. c. ACDEK bhuwana ya sādhya.

'I will destroy Lĕṅkā completely, I will kill all the demons, enemies of the gods. I have in mind only the welfare of the world,' so said Pawanasuta flying away.

18. Hana rākṣasī katĕmu dé nira lén,
Wikaṭākṣinī* ya ta ṅaranya gahan,
suka yan pacaṅkrama rikaṅ jaladhi,
manikĕp [p] iwak ya pinaṅanya lanā.
* C. b. ABDEK Wikaṭākṣini.

Then he met another she-demon, the notorious Wikaṭāksiṇī. She liked to play around in the sea, always catching fish to eat.

19. Umulat pwa yèṅ gagana yéka mĕsat,
inusī ta saṅ Pawanaputra wawaṅ,
sinikĕp nya śīghra hinĕlö nya sira,
kadi tuhwa śakti ya wĕnaṅ rabhasa.

She saw something moving very fast in the sky. So she chased Pawanaputra. She caught him and swallowed him in a moment. She thought she was really powerful and that was why she dared to act brutally.

20. Ri gulū nya hiṅan ira yar kahĕlö,
pahagöṅ [ṅ] awak nira umaṅkak akas,
Wikaṭakṣinī kahalĕlön mĕlĕlö,
umulū mata nya ya maṅèl umĕlĕd.
c. A kalĕlön.

When he was in her throat, he swelled himself up, big and hard. Wikaṭākṣiṇī choked, her throat was blocked, her eyes protruded as she had trouble in swallowing [him].

VIII

21. Tinuhuk nirèṅ naka gulū nya ḍuhak,
dinugaṅ rĕmĕk rahu-rahu nya siwak,
sinahut nirékana guruṅ-guruṅ,
nya pĕgat mĕsat sira muwah ya mibĕr.
a. B duwak. b. A rahu nya. c. BCDE guruṅ-guruṅa. d. BDE ywa.

He stabbed with his nails and torn away her neck. He kicked and smashed her adam's apple into pieces and bit her trachea off and flew away speedily.

22. Haliwat nirèṅ jaladhi śīghra ḍatĕṅ,
rikanaṅ Suwélagiri ghoratara,
hana rodra rākṣasa ya māmĕṅ-amöṅ,
pinapag nirādbhuta kumöl ta sira.
a. C aliwat sirèṅ.

After crossing the sea he soon came at the dangerous mountain of Suwéla. He met a wandering awful looking demon, and surprised he concealed himself.

23. Atiyatna saṅ Pawanaputra huwus,
saśaśā ta göṅ nira rikaṅ rahina,
ri tutur niré sapawĕkas nira saṅ,
Raghuputra ṅūni mawuwus ri sira.

Pawanaputra became very cautious. He shrank into the size of a hare at daytime as he remembered the warning of Raghuputra when he gave him the message.

24. Maṅidul muwah manĕmu dūrgga tĕmĕn,
kali luṅka yākulilinan kumalūṅ,
ikanaṅ gunuṅ pinakadurgga nikaṅ,
nagarātbhutātiśaya kātara ya.

He pressed on southward and stumbled upon another hindrance, a rocky river which wound around the mountain slopes like a necklace, which [in turn] formed the defence-lines of the city which looked amazing and extraordinary.

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25. Haliwat niren kali kulĕm ya huwus,
daśadeśa kapwa ya pĕtĕṅ ya kabeh,
rikanaṅ kulĕm pasuki taṅ nagara,
tĕmu taṅ pakuwwan atitip ya matap.
a. C aliwat niré.

When he had crossed the river, it was already night. The ten directions were already dark. At night he entered the city and came to the houses [as if] grouped close together.

26. Rikanaṅ hawan manĕmu rākṣasa lèn,
bhaṭa wīra mantri madulur ya kabèh,
masuluh lumakwa makĕmit ri dalĕm,
atakut katona sira yatna kumöl.
b. A raṭa wīra.

On his way he met other demons, attendants, chiefs, ministers, the one after the other. They brought along lanterns as they went to the palace to guard it. Afraid of being detected he hid himself carefully.

27. Tĕpi niṅ hawan hana ta mojar-ujar,
jaga yatna saṅ Pawanaputra masö,
rinasan* nirékana ujar nya dudū,
guṇa saṅ Daśāsya pinuji nya kabèh.
* BCDE. c. AK rinasa.

Some demons were talking at the side of the road. Very carefully Pawanaputra came forward, and he found out that they were talking nonsense as they were praising the excellent faculties of Daśāsya.

28. Hana tāṅinum paḍa wijah maṅigĕl,
hana maṅgupit* hana mabaṅsi wanèh,
masiwo humuṅ hana wijah masĕkar,
suraloka tulya nikanaṅ nāgara.
* ABE. b. CDK maṅupit.

Some were drinking and noisily dancing, some composing poems, others playing the flute. Some were clowning, another was singing. The city was like the abode of the deities.

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29. Wwara śāla yékana wiśāla tĕmĕn,
yatikā paran nira masuk ta sira,
wiku rākṣasékana isi nya kabèh,
mamasaṅ-masaṅ [ṅ] aji sirĕp sisulap.
a. C wara. b. B paran ira. CD parān ira.

There was a very big building. He went in there. Demon-ascetics were there, reciting their magic formulas to cast a spell which caused people to sleep.

30. Aji bajrakāya pinasaṅ nya wanèh,
abhiśāra mona hana tāji tiḍĕm*,
makupik makuṇḍah aṅadĕg mrĕgigih,
atirodra yoga sabhayāṅikikan.
* A. b. A abhacāra. BCDEK tidĕm.

Others were reciting the *bajrakāya*-formula, which make the body as hard as steel, *abhiśāra-mona*-formula or tiḍĕm formula,which makes the enemy afraid. They clapped their hands, rolled over the floor, stood up with wide spread legs to perform an awe-inspiring *yoga,* while uttering terrifying cries.

31. Sanĕnĕh nikaṅ maṅaji śāstra wĕgig,
macĕṅil wahil matĕmahan matukar,
tamatar wiwéka rasa niṅ winuwus,
swaṅ awū mawākya manĕhĕr mamisuh.
a. B manĕnĕh.

After they were finished reciting the formulas to ensure victory, they boasted to each other, disputed each other and at length they were at each others hair. They were not discussing the significance of the formulas they had recited, but merely shouting at each other and finally scolding each other.

32. Hana lèn sagulma ya watĕk mapĕkĕn,
naramāngsa yéka pinaṅanya lanā,
ininum nya rāh wija-wijah mawĕrö,
patukar-tukar nya inucap nya kabèh.
d. D matukar.

A *gulma* of demons went to the food-stalls. They always ate human flesh and drank blood and became drunken and talkative. They bragged about all their quarrels.

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33. Hana téka rākṣasa bĕtah maṅinum,
amaṅan tasak-mĕtah asiṅ sahanā,
manĕwĕr pupū ya manisig ya dagiṅ,
amĕcĕl-mĕcĕl hana kulub-kuluban.

Other demons were very gluttonous, drinking and eating. They ate everything raw or cooked. They cut off a thigh [of a human being] scraped off the flesh, and mixed it with spices and vegetables.

34. Ininum nya rodra sakawah ya magöṅ,
ibĕkan wuduk kinĕla lèn rudhira,
ininum hĕlĕd pisan ikaṅ sakawah,
mawĕrö kabèh ya paḍa wāk prakaṭa.

They drank wildly from a large vessel full of fat cooked together with blood. They drank it up in one go and when they became drunk they talked noisily.

35. Hana ta prawīra sabatĕk maṅinum,
tan adoh tĕwĕk nya inunus nya kabèh,
atidarppa sāmpun aṅinum ya madĕg,
amutĕr krĕtāla hana ḍaṇḍa gadā.

A group of demon-officers were drinking together. They brought along their bare swords. They became very excited after drinking, stood up and [danced], with their swords, clubs and bludgeons.

36. Wwara lèn wimāna ya hawanya mibĕr,
suka yan pacaṅkrama rikaṅ gagana,
hana tāhawan ratha liman turaga,
rikanaṅ kulĕm suka ya māmĕṅ-amĕṅ.
c. B. turaṅga.

Some were riding on *wimānas* (flying vehicles). They were enjoying their joy-flight [in the sky]. Some were riding in wagons, elephants and horses, and delighted themselves in their journeys through the night.

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37. Sawanèh krĕtārtha ya huwus manukū,
jayaśatru kapwa ya mulih manawan,
amanan magoṣṭi sahana nya wijah,
masĕkar karaṅ bali sawit majĕnu.

Others had just returned from victorious battle, taking home captives. They were dining together, talking noisily, dressed up with *karaṅ-bali*-flowers and covered their bodies with yellow cream.

38. Wwara kāminī ya mamarīkṣa mahā,
humĕnĕṅ pwa mĕṅgöp agĕlĕṅ ya malök,
tinawa nya māstawa tamar paṅinum,
taruṇātidarppa ya manantwa maṅol.

The girls were looking on and intentionally keeping quiet as they pretended to be annoyed and irritated. They were offered drinks, but did not want to join in. The youths were wrought up and talked to them and embraced them.

39. Umulat ta saṅ Pawanaputra rikaṅ,
masiwo sarāga ya sĕḍĕṅ paḍa sih,
kalaran sirāṅaṅĕn-aṅĕn* matutur,
ri larā niraṅ Raghusutār papasah.
* D. c. ABCEK sirāṅaṅĕn.

Pawanaputra looked at those amusing themselves in love play [because they loved each other], and he became sad, as he remembered the misery of Raghusuta in separation.

40. Karuṇā manah nira saśoka tĕmĕn,
mari yar wulat riṅ aṅinum masiwo,
mari maṅrĕṅö kiduṅ alah malara,
humilī ta luh nira nirantara ya.

a. B saśokā. b. C iṅ. d. ABCDE umilī. nirāntara.

He felt sorry [for Rāma] and was exceedingly disturbed. He could no longer watch those people sporting and drinking, nor did he want to listen to the singing anymore as it made him sad. His tears trickled down incessantly.

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41. Kramakāla mèh ta ya pisan taběha,
pratipāda krěṣṇa ya rikaṅ diwasa,
malayū ṅ pětěṅ mětu bhaṭāra wulan,
kadi daitya yar wětu bhaṭāra Hari.
b. AC pratipāḍa. d. A Harī.

Time passed. It was almost one o'clock in the morning. It was the dark half of the month. The moon came up and darkness fled away, like the demons fleeing away at the approach of god Hari.

42. Atiśīghra maṅkin aruhur ta sira,
rikanaṅ gunuṅ udaya r-uṅgu katon,
maharěp tumona hayu niṅ nagara,
ya mataṅ nyan uṅgu rikanaṅ [ṅ] udaya.
c. A nagarā. d. A uḍayā.

Soon the moon was high in the sky, above the eastern mountains, as it was so eager to see the beauty of the city. That was why it stayed above the eastern [mountains].

43. Umulat ta saṅ Pawanaputra rikaṅ,
daśadéśa niṅ nagara kapwa katon,
hana ta prasāda maruhur ya magöṅ,
ya tinon ira sphaṭika-ratna-maya.
a. A Pawanapūtra. c. A praśāda. d. A rātnamayā.

Pawanaputra looked around, as the city could be seen clearly in the ten directions. There was a *prāsāda* (temple) high and tall, studded with crystals of precious stones.

44. Hana satwa śāśa kanakār pinahat,
gaja siṅha moṅ mrěga warāha warak,
hana lèn alas ya ta pahat nya wanèh,
ikanaṅ prasāda kadi parwwata ya.
a. A kanakā. d. ABD parbwata.

There were carvings of animals, such as golden rabbit, elephants, lions, tigers, deer, swines and rhinoceroses. Another carving was of scenes in a forest. The temple was like a mountain.

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45. Maṇi candrakānta ya natar nya maṇik,
hana ratna bhāswara hĕni nya malit,
wĕtu niṅ wulan dadi humīs ya matīs,
rikanaṅ natar drawa maho mahĕniṅ.
c. BDE matis.

The courtyard was strewn with jewels and *candrakānta* stones, and its sand was of beautiful brilliant pearls. At the rise of the moon, the dew fell and the air turned cold. The yard became wet and shone clearly.

46. Sphaṭika prasāda kadi Mandara ya,
ikanaṅ natar kadi tasik susu ya,
maṇi mutya yékana kadi pwa wĕrĕh,
wway aho matīs ya amrĕta nya mĕtu.
a. C sphaṭikā. c. A kadaṅ pwa. CE wĕrĕ. d. BCD matis.

The jewelled temple was like the mountain of Mandara, the courtyard was like the milk-ocean, the jewels and pearls were like the forth [of the ripples] and the cold glowing dew drops were like nectar (*amrĕta*) flowing forth.

47. Hana tambak ujwala pinik ya kabèh,
sapuluh tumāp kadi alun ryyak agöṅ,
paḍahi prasāda ri dalĕm tinabĕh,
ya ta śabda niṅ jaladhi kapwa humuṅ.
b. BE yyak. C halun.

There were ten rows of stone walls studded with jewels built around [the temple], resembling waves [of the sea]. The *gamelan* (orchestra) in the temple was played loudly, sounding like the breakers of the sea.

48. Ri yawā nikā hana ta yāwaraṇa, tamalah prasāda marĕṇik maḍĕmit,
inukir ya kapwa ta maṇik mahirĕṅ, kaharan karaṅ kumuliliṅ ri tĕpi.
a. A ya wanarā. c. A unirnuki ya.

Outside there were many *waraṇa*-temples (side-temples), consisting of many small fine temples, carved and studded with black pearls, looking like rocks along the banks [of canals].

49. Ikana prasāda i yawā nya kabèh, paḍa kapwa mèsi kanaka pratimā,
kadi déwa dānawa parĕṅ umasö, malapékanāṅ amrĕta yékana don.

All the temples outside contained golden images, appearing to be the deities and demons advancing together with the intention of obtaining the nectar.

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50. Paḍa kapwa sāyudha ikaṅ pratimā,
magadā maśūla malaras malipuṅ,
matĕwĕk macakra hana bajra wanèh,
kadi tāpraṅārĕbuta yèṅ amrĕta.
b. A mararas. b. B malimpuṅ.

All the images were provided with weapons, clubs, lances, bow and arrows, short javelins, knives, disks, and also axes. It was as if they were fighting to get the nectar.

51. Hana lèn suwuk lawaṅ ikaṅ pratimā,
maṇi candrakānta pinahat mahalĕp,
mawĕlū mata nya dumĕlö malĕlö,
kadi Rāhwamilwa marĕbut [t] amrĕta.
d. A Rāwa mīlwa.

There were other images of gate wardens, finely carved from *candrakānta*-stones and studded with jewels. Their eyes were round and protruding. They were like Rāhu joining the battle for the nectar.

52. Wiṣa kālakuṭa ya kunaṅ malayū,
ikanaṅ suwuk lawaṅ atā matakut,
ri baṭāra Śaṅkara ri pāpahara,
hana riṅ prasāda ri dalĕm satata.
b. A suhuk. c. A Śaṅkaha ri pāpaharah. B wipāpahara. CDE wipāpaharah.

Or the images of the gate wardens resembled the poison Kālakūṭa who was running away out of fear of god Śaṅkara, the destroyer of sinful people, who was inside the temple all the time.

53. Ri yawā niṅ āwaraṇa rāmya katon,
hana kalpawrĕkṣa matatā marĕnöb,
suka hétwamĕtwakĕn asiṅ sakaharĕp,
kadi pārijāta ulihiṅ mamutĕr.
d. B parijā.

Outside the side-temples it was marvellous. Shady wishing trees were planted in rows, to provide everything needed for the pursuit of happiness, like the *pārijāta*-tree obtained by the churning [of the ocean].

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54. I samīpa niṅ kanaka kalpataru, hana maṇḍapādbuta ya ratnamaya,
pitiga nya markata maṇik makiris, gawayan bhaṭāra ya isi nya kabèh.
b. A ratnamayā.

Near the golden wishing-trees, there was built a fantastic hall studded with jewels. The yard was [strewn] with brilliant shining pearls, and everything inside [the hall] was the work of the deities.

55. Wwara mutyahāra hana téka payuṅ,
hana tuṅgaṅan gaja rathāpratima,
maṇiratna sāri-sari niṅ jaladhi,
pinutĕr huwus mĕtu katon asinaṅ.
a. C wara. c. C sārī. d. A wuwus.

[For example] there was an umbrella ornamented with pearls and precious stones. There were statues of horses, elephants and wagons, made of jewels and pearls, the best that came from the ocean when it was churned, that looked resplendent.

56. Hana téki déwagrĕha ratnamaya, matatā mahojwala kabèh sumĕnö,
ya tikā wimāna nira saṅ mamutĕr, kawĕkas ri hèṅ hawana niṅ mibĕra.

There were [small] temples made of jewels, arranged in rows and shining gloriously. These were the vehicles of [the deities] churning [the ocean], left outside, to be used when flying [home to heaven].

57. Wwara téki tambak i yawā maruhur,
rajatāputih kumuliliṅ ri tĕpi,
kadi nāga Bāsuki marāryyan aṅèl,
ri huwus nikaṅ jaladhi yan pinutĕr.
a. A marūhur. D wara. b. B rajaṭa putih. d. A wuwus.

There was a canal outside winding upwards, with banks made of white silver. It looked like the dragon Bāsuki taking a rest from exhaustion, after the churning of the ocean.

58. Sumĕnö maṇik pawal abāṅ lumarap,
ya ta gopura nya kadi cūla lumöṅ,
ri lawaṅ nya rākṣasa mapaṇṭa kĕmit*,
ya tika sihuṅ nya masalit maluṅid.
*S. c. ABCDEK mapantwakĕmit. D mapanta kĕmit. d. ABD siyuṅ nyan asalit.

The pearls and the red gravel of the gate were as radiant as the luminous horn [of the dragon Bāsuki]. At the door [of the gate] they were a group

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of demons on guard. These were like the canine-teeth [of the dragon Bāsuki], sharp and pointed.

59. Nāhan lwir niṅ parhyaṅan ṅkā ri Lĕṅkā,
sasrī téja nyojwalābhrā prabhā nya,
maṅkin māwān hyaṅ wulan maṅkin āwā,
maṅkin sasrī parhyaṅan srī nya kasraṅ.

d. B kāsraṅ.

Thus was the description of the temple of Lĕṅkā, it sparkled the more, the stronger the rays of the moon shone. The higher the moon climbed, the more it glittered, and the temple complex became more and more superb.

60. Dèwī Sītā byakta liṅkun hana ṅkā,
liṅ niṅ cittānarkka yākon lumakwa,
yékān lumpat saṅ Hanūmān tĕka ṅka,
ton taṅ wadwā rākṣasāṅrākṣa tan krah.

d. E rāksasārāksa.

'Princess Sītā should be there, I think,' [Hanūmān] thought and this assumption lead him to go there. He jumped up and came there; he saw numerous demon-soldiers guarding the temple.

61. Momo niṅ wwil yéka wīnāni-wāni,
yatnā tuṅgwīkaṅ catur dwāra n uṅgu,
kapwāṅraṅkak caṅciṅ añcaṅ kacaṅkag,
moṅsil mèṅsĕl pāwaka nyākral-akral.

a. C wanī.

The malevolence of the demons were increased [by practice], as they were staying and guarding the four gates. Stooping, and skilfully taking a run they jumped. They were agile, and their bodies were muscular and strong.

62. Mawyaṅ mèkĕl wok nya makrĕp kumis nya,
wakṣa bris-bris rodra malwā ḍaḍa nya,
siṅhākāra krūra luṅid sihuṅ nya,
byaktān matwaṅ Mrĕtyu yar ton muka nya.

a. B wok ya mākrĕp. d. BD tton.

Their beards were red and curly, their mustaches thick, their stomachs were hairy and their chests broad. Their canine teeth were like those

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of lions, terrifyingly pointed. For sure Mrĕtyu (Death) would be in fear if he saw their faces.

63. Yar ton taṅ wwil yéka liṅsir nirāṅdoh,
dū niṅ tambak ṅkan panèk yatna śīghra,
mamrih tātah mèt mahādèwī Sītā,
tātar paṅguh Maithilī śīghra luṅhā.
b. BC ṅkān.

When he saw the demons, he avoided them and moved away. At the corner of the dykes he climbed over quickly and cautiously, and attempted to find princess Sītā. As he could not find Maithilī, he left at once.

64. N-ton taṅ kāmī wwil sĕḍĕṅ yowanākwèh,
monĕṅ yar ton téja saṅ hyaṅ śaśāṅka,
maṅdon dwa-dwal riṅ rarā ṅkān parāwrĕg,
kapwāsyaṅ-syaṅ kāminī wwaṅ nya mosyan.
b. B saśāṅkā. D tton.

He saw young demons in the prime of manhood. They were lovesick at the sight of the moon. So they went together to look for snacks and came to a female [vendor]. They crowded around the girl, jostling and pushing each other while calling to be first served.

65. Sāmpunyāṅèl kapwa maṇḍĕk* maluṅguh,
maṅsŏ dwa-dwal saṅ rarānori pāna,
sīdhu mwaṅ brĕm māstawa drāksa kiñca,
darppa ṅ kāmī yānaḍah pūrṇna dé nya.
*ABCDE. a. K mĕṇḍĕk. b. E rarānon ri. c. ABCDE sindu.

When they became tired, they stopped and took seats. The female vendor brought the food and poured drinks for them, rum, palmwine, liquor, wine, and syrup. In good spirit the youths ate and drank their fill.

66. Lyan taṅ swécchāpāna mahĕniṅ sugandha,
muṅgwiṅ pintwan tulya carmmiñ jugāho,
cāyā saṅ hyaṅ candramā byakta ya ṅkā,
lwir nyaṅ kāmī tulya Rāhu n minum ya.
c. BCD candrama.

Others were drinking liquor, clear and fragrant, near the door which was also clear like a mirror. The rays of the moon came into that part [of the stall] and illuminated it. The youths looked like Rāhu drinking [the nectar].

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67. Lāwan kāmī bwat harĕp ri priyā nya,
yékāsaṇḍiṅ tar madoh nityakāla,
aṅhiṅ krīḍā yéka ménak ta liṅ nya,
maṅlaṅga twak tar pawèh mèdi yāglis.

And the youths were very much in love with their beloved, who were sitting near them all the time. 'Only dalliance is fun,' they said, while swallowing the arrack quickly without thinking of its effects.

68. Akwèh taṅ wwil ghora yānuṅ kapaṅguh,
katwaṅ saṅ hyaṅ Indra tan swaṅ galak nya,
ndā tan kagyat saṅ Hanūmān tumon ya,
soma-somah kapwa tĕkān tiniñjo.
c. B kagyāt. d. ABCDE somah-somah.

He [Hanūmān] met many horrible looking demons, for whose savageness even Indra had respect. But Hanūmān was not surprised by their looks. He inspected the houses one by one.

69. Ndā tar wruh wwil saṅ Hanūmān paniñjo,
āpan māyārūpa mĕṅgĕp sirān wil,
hāh mūḍékiṅ mūrkka tan wruh pramāda,
swaṅ-swaṅ caṅkak dhūrtta nā liṅ nirèṅ* twas.
*A. b. BD sirā. c. BC dūrtta. d. BCDEK niré.

The demons could not detect Hanūmān [who was inspecting their houses] because he assumed the disguise as a demon. He thought: 'Ah stupid fools, blind and careless. Exceedingly arrogant and sly.'

70. Maṅké n-luṅhā yar pĕsat riṅ kaḍatwan,
n-ton taṅ ratnāpèni lāwan [n] umah mās,
yékoṅgwan saṅ Rāwaṇāmukti bhoga,
salwir niṅ strī apsarī mālinī kwèh.
a. B maṅké luṅhā.

Now he went quickly to the palace, and saw there lovely jewellery and a golden pavillion. That was the place where Rāwaṇa enjoyed his luxurious life with his many wives and heavenly nymphs.

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71. Hyaṅ Śrī saśrī sor ya kasraṅ ta dé nya,
    śrĕṅgārārūm komalolĕm wulat nya,
    wruh riṅ krīḍā riṅ ulah haṅsalīlā,
    riṅ Indrāṇī śāstra sāmpun paṅajyan.
    b. B śrĕṅgarāmūm.

The goddess Śrī was inferior in beauty to them, charming in appearance with tender calm looks, skilled in dalliance and swansplay, versed in the Indrāṇī treatises.

72. Tātan kéwran hyaṅ Anaṅgār hana ṅka,
    molih taṅ hrū mwaṅ laras tan lĕsu ya,
    strī yāganti yomanah taṅ manah syuh,
    cakṣu nyādrĕs nā panah nyātitīkṣṇa.
    a. B ṅkā. b. E tar. B yā.

Anaṅga, the god of Love, was not in trouble there. Unwearily he shot with his bow and arrows the one after the other at the hearts of the ladies which were smashed and who were in tears as his arrows were very effective.

73. Sāmpun tonton apsarī tan masowé,
    wwantĕn téjojwāla mabhrā ya lumrā,
    maṅkin méṅān ton wimānojwalābhrā,
    kakyātiṅ rāt puṣpakānāma tan lèn.
    a. B āpsarī. b. B téjojwalā. c. B maṅki mĕṅo n-ton.

After gazing at the nymphs for a while, he saw something shining exceedingly brilliant. As he came closer, he saw a sparkling radiant aerial car, well-known in the world by the name of Puṣpaka.

74. Tulya nyé gŏṅ niṅ gunuṅ Mandarādri,
    yapwan riṅ drĕs yan mibĕr* cittagāmi,
    yan riṅ téjā sūryya sèwūpama nya,
    yan riṅ krūrā ṅ Rāhu sākṣāt muka nya.
    *C. b. ABEK yan ibĕr. D yan [ṅ] iber. c. B sèwupama.

Its size was as enormous as the mountain of Mandara, its speed was as agile as the mobility of the mind. Its lustre was as brilliant as a thousand suns, and its appearance was as horrifying as Rāhu's.

VIII

75. Ṅkānār tonton saṅ Daśāsya prasupta,
tulyātěṅgö nidra tan paṅrěṅö rāt,
lāwan cèṭī cěṭṭa riṅ krīḍa tan krah,
māmbö rūm niṅ kasturī bāhu sumrak.
b. B tulya ttěṅgěk.

There he saw Daśāsya asleep, in deep slumber, mindless of the world, together with his ladies, skilled in sexual intercourse. The fragrant smell of muscus on their limbs was intensive.

76. Lwir nyèṅ gātra byakta Kailāśa riṅ göṅ,
těṇḍas makwèh yéka puñcak nirocchha,
lāwan bāhu rwaṅ puluh yéka mālyus*,
yāṅkěn raṇḍö yālěsěs mwaṅ kěpuh poh.
*B. a. C Kélaśa. c. ACDEK malyus.

The size of his body was as big as the Kailāśa-mountain, his many heads were like the high peaks, and his twenty arms, lying in-active were like kapok-trees heaped together with *kěpuh* and manggo-trees.

77. Mawyaṅ mèkěl taṅ kumīs arddha mākrěp,
nityān polah dé niṅ uśwāsa mādrěs,
tulyālas niṅ Méru kolahalolah,
wèt nyān séḍuṅ ghurṇnitādrěs pracaṇḍa.
a. ABCDE yākrěp.

His mustache was very thick, red and curly, and moved constantly blown by his heavy breathing, as the trees on the mountain of Méru sway and rock when blown by the heavy and thundering storm.

78. Āścharyyāmběk saṅ Hanūmān tumon ya,
arddhāsowé wèt nirān kādbhutātah,
maṅruṅkuk riṅ pañcaraṅkaṅ rumaṅkaṅ,
rañcānāmběk yar paluṅguh wisāta.
d. BCDE rājāṅamběk.

Hanūmān was amazed and looked at him for a long while because he was dumbfounded. He stooped down and crawled around in the pavillion and sat quietly while taking council with himself.

VIII

79. Sakwèh niṅ strī kapwa nidrā kabèh nya,
tan saṅ dèwī téki liṅ saṅ Hanūmān,
yan saṅ Sītā byakta liṅku n-pataṅhya,
āpan monĕṅ Rāghawātah cinitta.
b. B ta.

All the women were sound asleep. 'Not one of these women is the princess,' thought Hanūmān. 'If [one of them is] Sītā, I think, she would have been awake, because she is longing for and thinking of Rāghawa.'

80. Āśā tāmbĕk saṅ Hanūmān wimoha,
tan ton dèwī Maithilī riṅ kaḍatwan,
aṅhiṅ tékin sambhawār uṅgwa liṅku,
nāhan liṅ saṅ Bāyuputrān makiṅkiṅ.

Hanūmān was confused and dismayed, because he could not find the princess of Mithilā in the palace. 'I think, this is the only place, where she could be staying,' thus said Bāyuputra in his troubled mind.

81. Tapwan ton saṅ Maithilī yéka lumpat,
saṅ Mārutyākāśagāmī maluy wré,
makwèh taṅ wwil yākĕmit kapwa nidrā,
tātar moṅsil dhīra tātan patī ya.
b. ABCDE Mārutyākāśagamyo.

As he could not find princess Maithilī, Māruti sprang into the sky and went away, changing himself back into a monkey. All the demons on guards were sound asleep, not moving a muscle. That was why he did not kill them.

82. Saṅ Sītātah kwan iṅ āmbĕk tatan lèn,
ndi ṅgwan dèwī ṅké kunaṅ liṅ nirāmèt,
hāh wyarthékin ṅèlku tātar padon ya,
tātan paṅgih Maithilī ṅèlku wrĕddhi.
a. B kwān.

'The order was only to look for Sītā, nothing else' was the thought always in his mind. 'But where is she now,' he wondered looking around. 'Ah ! Useless are all my efforts, and purposeless. If Sītā is not found, the more weary I should feel.

VIII

83. Tuṣṭā saṅ śrī Rāma yar tĕmwa dèṅku,
mwaṅ trĕpti śrī Jānakī nā wanèhan,
tan siddhékā dèṅku tapwan kapaṅguh,
dūtāpékin hīna tan siddhakāryya.
a. AD yātĕmwa. BC yat tĕmwa. E yāttĕmwa.

'If I could find [her], Rāma would be satisfied. Also Jānakī would be reposeful. If I fail to find her, ah, what an inferior envoy I would be, unsuccessful in his assignment.

84. Nyāṅ wwil nidrawās ya mātyéki dèṅku,
yak tampyal yāpīla tékā pipi nya,
ndan wyarthékāpan ya tan mukya niṅ don,
aṅhiṅ dèwī mukya tapwan kapaṅguh.
b. B yāmīla.

'Surely I could kill all these sleeping demons. I could smash their faces with my bare hands, but it is useless, as it is not the real purpose. And the most important task is to find the princess, and she is not found.'

85. Nā liṅ saṅ Bāywātmaja glāna ṅ āmbĕk,
dolārūḍa ṅ citta kĕpwan ta* mawruh,
riṅ** digdéśa ṅkā wulat ton aśoka,
kĕmbaṅ nyābaṅ ya warṇna nya śobhā.
*C. **BE. a. B Bāywatmajā. b. ABK tar. BE tamar wruh. c. ACDK ri·
BC dikdéśa. d. AE nyābrābāṅ. BC nyābhrābaṅ. D nyākrābāṅ.

Thus said Bāywātmaja in dismay. He was confused and did not know what to do. He looked in the ten directions and saw the *aśoka*-trees, with beautiful red flowers.

86. Karṇah wétan saṅka riṅ rājya Lĕṅkā,
ṅ udyānārūm kwèh sĕkar nyātimalwā,
dé nyān makwèh pwāṅ aśokānĕḍĕṅ ṅkā,
na hétu nyān riṅ [ṅ] Aśokā ṅaranya.
a. ABE kannah. CD karṇnah. b. BCE udyānārūm.

East of the city of Lĕṅkā there was a large garden full of fragrant flowers. Because there were so many *aśoka*-trees in full bloom, it was called the Aśoka-garden.

VIII

87. Lāwan ṅ waṅ tātan kĕnèṅ śoka r-uṅgu,
muktī kĕmbaṅ kālahan nityakāla,
rĕṅrĕṅ lahrū kāla tatar makiṅkiṅ,
prastāwa nyān riṅ [ṅ] Aśokā ṅaranya.
b. ABCD kambaṅ. kālahā. c. B tātar.

Besides people who stayed there could not be overcome by sadness [*śoka*], always enjoying the beauty of the flowers which did not wither, either in the rainy or in the dry season. Because of this phenomenon, the garden was called the Aśoka-garden (the garden of delight).

88. Lāwan saṅ hyaṅ Candramāwwat haji ṅkā,
saṅka ryyājñā saṅ Daśasyādhirāja,
tātan paṅlwaṅ* tar tilĕm pūrṇnamātah,
riṅ udyāna ṅka [ṅ] amawāsyakāla.
*ABCDE. c. K paṅluṅ.

And the Moon (god) was submissive to the king. At the order of king Daśāsya, [the moon] neither rose nor set, never waxed nor waned, but it was constantly full moon there.

89. Ṅkā toṅgwanyāṅ apsarī Mālyakarmmā,
tā koli nyèṅ puṣpagandhaprawandha,
kapwa wruh yèṅ śāstra niṅ gandhayukti,
ṅkānèṅ cĕṭṭātyanta riṅ wruh magandha.
c. D ta pwa.

That was the place of the heavenly nymph Mālyakarmma who was unequalled in the composition of garlands. Also she knew the recipes for perfumes, and was skilfull in the preparation of them.

90. Akwèh rārā rākṣasī rākṣaka ṅka,
ndan māyātah rūpa-rūpa nya mārūm*,
kèn-kènyāṅkĕn taṅ pakĕnāryyakĕnya,
dodot nyālit sūtra lèn luṅsir abhrā.
*B. a. B ṅkā. b. ACDEK yārūm. c. BCD pĕkĕnaryyakĕnya. d. D ābhra.

There were many she-demons who were on guard in the garden. Their appearance was ethereal, they looked attractive. They seemed not to wear *kains*, because their *dodots* were so fine made of gleaming silk and their ribbons likewise.

VIII

91. Dèwī Sītā ṅkā tamolah tinuṅgu,
ékākyaṅhiṅ kāsyasih yar kinuṅkuṅ,
mèněh moněṅ mona māśā saśoka,
aṅhiṅ wwil kwèh tar parowaṅ sira wwaṅ.
b. C ya. d. A siraṅ.

That was Sītā's guarded quarters. She was alone pitiful and in confinement. She was fearful, yearning, quiet, dejected and depressed. There were a lot of she-demons, but she had no companion, as she was a human being.

92. Ya ikā paran saṅ Anilātmajār pamèt,
maṅikis sirār těka manèk rikaṅ kayu,
ri takut nirān kawurugāṅ manuk pijěr,
maturū ri pāṅ nikaṅ aśoka pādapa.
b. ABD sirā. c. A kahurugāṅ.

That was the place Hanūmān was heading for. Most cautiously he climbed a tree, as he was afraid of startling the birds which were sleeping on the branches [of the tree].

93. Kramakāla mèh rahina yar pituṅ taběh,
umirir ṅ aṅin pracalitékanaṅ kayu,
aṅatag mawuṅwa juga yāṅgugah sěkar,
dadi jāgra taṅ kusuma māri yākucup.

Time passed. It was morning, almost seven o'clock. The wind blew softly and the trees were moving lightly, awakening the flowers. So the flowers woke up and opened their petals.

94. Matakut ta saṅ Pawanaputra riṅ aṅin,
tumahā pawuṅwa nikanaṅ manuk kabèh,
huměněṅ sirāmrih aṅuḍampěl iṅ kayu,
cala pāṅ nya tulya ya maṅulyat aṅlilir.
b. C manu kabèh.

Pawanaputra was afraid of the breeze as he thought that it would awaken all the birds. He remained quiet and sat flat against the branch of the tree, which seemed to stretch itself by moving its branches.

VIII

95. Maṇi candrakānta tamalah rikaṅ taman,
kĕna raśmi ya drawa humīs nirantara,
kadi luh nya yar wulat i dèwī Jānakī,
manaṅis rikaṅ wĕṅi tamar kĕnèṅ turū.

b. AE humis nirāntara. BC nirāntara.

There were plenty of jewels and *candrakānta*-stones in the garden. Hit by the rays of the sun, they seemed to melt and flow incessantly, as if like the tears [of the garden] when it could not sleep and saw princess Jānakī weeping during the night.

96. Ikanaṅ sĕkar ya rinurū rikaṅ aṅin,
manaṅis jugān paguliṅan rikaṅ lĕmah,
tumibāñ hĕbun kabarabas ya luh nikā,
malarār wulat ri sira dèwī Jānakī.

a. AD nikaṅ. b. D jugān ya guliṅan.

The flowers which fell, blown by the wind, seemed to weep too, tumbling over the ground. The dew-drops falling down, were like the tears [of the trees], flowing with pity at the sight of princess Jānakī.

97. Atha mèh wwaluṅ tabĕh ajāgra taṅ manuk,
mrĕdu komala swara manoharān uni,
kadi śabda niṅ kayu ya kāsihan mulat,
umahā tumaṅguhana saṅ kĕnèṅ lara.

a. B tambah ajagra.

When it was almost eight o'clock, the birds awoke. Soft and sweet was the sound of their fascinating warbling, like the speech of the trees which, out of sympathy wilfully addressed the one in distress.

98. Janakātmajā ta rumĕṅö manuk humuṅ,
tuwi suswarān uni manojña yar hiḍĕp,
mahĕbaṅ-hĕbaṅ hati nirāgiraṅ manah,
umaṅĕn-[n] aṅĕn prawara Rāghawān mara.

b. B suswaran. ABCDE yak.

Janakātmajā heard the noisy birds' singing, and thought that it was good and attractive, consoling her heart which made her feel happy, thinking that the heroic prince Rāghawa would come.

VIII

99. Pawanātmajātiśaya harṣajāṅrĕṅö,
uni niṅ manuk śubhanimitta liṅ nira,
saphaléki ṅèlku wĕkasanta yar hiḍĕp,
niyatān katĕmwa sira dèwī Jānakī.
c. ABCDE saphalīki. A yak. CDE yaṅ hiḍĕp.

Pawanātmaja was happy to hear the warbling of the birds. 'It is a good omen,' he said. 'At length my endeavour will be crowned with success, I think. Surely princess Jānakī will be found'.

100. Tinabĕh tikaṅ bahiri riṅ taman wawaṅ,
kataraṅgulādbhuta ta saṅ Marutsuta,
hana dūta yékana tĕkā mĕné r-hiḍĕp,
kadi maṅkanān uni makin ta yānitir.

Then suddenly the gong in the garden sounded, and Marutsuta was extremely startled. 'There is a messenger coming now,' he thought. It was correct. The beat of the gong became more and more frequent.

101. Wahu mèh umĕtwa ta bhaṭāra Bhāskara,
makucĕm wulan kadi wulat* nikaṅ laṅit,
kalaran manon alara rūkṣa kāsyasih,
milu téki duhka mawĕnĕs tikaṅ śaśī.
* ABCE. a. B mé. b. DK wulĕt. d. A śaśih.

As the sun was coming up, the moon turned pale, like the look of the sky, which sympathized with the distressed, destitute and pitiful one. The moon joined in the sorrow and turned pale.

102. Nayawit widagdha sira saṅ Marutsuta,
maḍĕmit sawut sira sawèt nikaṅ naya,
tumular-tular sira lumumpat iṅ kayu,
kumĕtĕr-kĕtĕr tika* wugat-wugat nira.
* C. a. BE nayawīt. D Marūtsuta. d. ABDEK ika.

Marutsuta was adroit and wise. Lead by his wisdom he assumed a undetectable disguise and jumped from branch to branch, whilst his tail was shaking.

VIII

103. Umulat sirèṅ lĕmah anon ta yānaṅis,
wwaṅ akūṅ sĕḍĕṅ malara tībra kāsyasih,
kadi rūpa niṅ priyawijaya duhkita,
a-ha dèwi liṅ nira saniśchayèṅ manah.
d. ABC saniśchayaṅ.

He looked down and saw a lady weeping in agony, lovelorn and extremely miserable, who looked as if she was separated from her beloved. 'Ah! the princess!' he said, feeling certain.

104. Maṅiṅĕt-iṅĕt maṅujiwat sirār wulat,
mĕtu kawrayan nira tumuṅkul aṅjĕṅok,
masĕkĕl tikā hati nirār wulat masih,
lara niṅ kasah priyawiyoga liṅ nira.

He looked more closely, turning his head left and right. His monkey-nature came to the fore and he looked down with outstretched neck. His heart felt sad, as he looked on with pity. 'It is the misery of separation from the beloved', he said.

105. Makurū ṅ awak raga-ragékanaṅ igā,
kuruṅañ jugāraṅ anipis yayénaṅit,
ikanaṅ manah kadi manuk jugéniṅu,
kinuruṅ kinuṅkuṅ aṅaraṅ makin makuṅ.
b. A jayénaṅis- d. C makūṅ.

Her body was thin and her ribs were showing. It was like a cage with lathes wide apart. The soul was just like a bird, enclosed and confined, dejected and forlorn.

106. Gĕluṅan masāk ya makusut kĕnèṅ lĕbu,
magĕlöh apan maguliṅan rikaṅ lĕmah,
sumaput pwa yé muka nirākilāputih,
kadi candra pūrṇnama kĕnèṅ lamad-lamad.

Her hairknot was undone enmeshed and full of dirt, soiled as she rolled over and over on the ground. [Dust] had covered her shiny white face, like the full moon dimmed by haze.

VIII

107. Hana saṅgrahé sira umah hĕmās tuwi,
tar ahūrakĕn ya gumuliṅ sirèṅ lĕmah,
kadi duhka saṅ Raghusutār hanèṅ alas,
hiḍĕpĕṅkwa liṅ nira mataṅ nya tar lĕgö.
a. B hĕmas.

A golden pavillion was reserved for her, but she preferred to lay down on the ground. 'I will endure the same suffering as that experienced by Raghusuta in the forest,' she said. That was why she was so unwavering.

108. Baribin manah niran inambulan [n] ikaṅ,
kala rākṣasī tan anumāna riṅ kasah,
maṅidīdi mèdi ri siraṅ kĕnèṅ unĕṅ,
awijah mamid maṅujiwat alah puji.

Her mind was disturbed when she was tormented by many evil she-demons, who had no consideration at all for people living in separation. They teased her because she was overwhelmed by pangs of longing, noisily they abused her, [mocking] her with amorous glances and praise.

109. Umulat sirékanaṅ agupyan aṅdĕlö,
mawisik-wisik mrisakiti ṅ wiyoga wèh,
i lukān iké tan anumāna durjjana,
ya ta liṅ nirojar-ujar iṅ dalĕm hati.
a. D agupayanāṅdĕlö. b. D mrisakitiṅ. wé.

He, [Hanūmān], looked at those playful [she-demons who] watching [Sītā], and whispering to each other to torment the one in separation. 'Ah, how inconsiderate and evil', thus he said to himself.

110. Maṅisĕk-[k] isĕk sira sĕsök tikaṅ hati,
ibĕkan unĕṅ ika manah nirāsĕkĕl,
ikanaṅ taṅis juga lanā hané sira,
kadi gambar wālaka raré wahū mĕtu.
d. BD gabbar.

She was sobbing, she felt depressed. Her heart was full of longing and affliction. She seemed to be weeping all the time, she was like a picture of a just born baby.

VIII

111. Nda tatīta saṅ malara kaṣṭa duhkita,
daśadéśa māwa ya mawās huwus katon,
bhuwanāntarāla malilaṅ hilaṅ pĕtĕṅ,
hati saṅ wiyoga winĕgil nya yan pasuk.

Let us leave the one, lovelorn and burdened by sorrow. The ten directions were radiant, clearly visible. The earth and the sky were clear, darkness disappeared, and penetrating, and taking its refuge in the heart of the separated one.

112. Sira saṅ Daśānana glāna taṅ manah,
inusī nikaṅ wiṣaya lèn unĕṅ lanā,
dadi śīghra yar laku marèṅ taman muwah,
maluyāmujuk-mujukanéki don ira.

Daśānana was frustrated in his heart, haunted by severe passion and desire. So quickly he went to the garden again, intending to pursue his courting.

113. Saḍatĕṅ nirār ujar i dèwi Jānakī,
ari Maithilī lalu lalista ri ṅhulun,
narakāku tāri yadiyan mrĕṣodita,
kita tāri kéwala gumantuṅ iṅ mata.

On arrival he spoke to princess Jānakī. 'Hey Maithilī, you are very cruel towards me. Let me fall into hell, if I lie. You are the only one, my dear, who always stays in my mind.

114. Janakātmajātiśaya maṅkin aṅlaré,
sa-ulahta tan malalisāta liṅkwari,
nya laraṅku dènta kalalah lĕhöṅ pĕjah,
kaśulāpa tan hana asihta ri ṅhulun.

'Janakātmajā, you hurt me more and more. You should not be so cruel in all your deeds, my dear. Now my longing for you is profound. I prefer to die, than be tortured like this, because you have no pity for me.'

VIII

115. Sira saṅ Daśānana nahan ta liṅ nira,
mawuwus glāna sira kāma mohita,
maṇiratna bhūṣaṇa asiṅ saménaka,
ya pawèh nirāmujuki maṅgiraṅ-giraṅ.

Thus said Daśānana. His words were full of sadness, because he was overwhelmed by bewilderment and passion. He wanted to give her jewels and precious stones and ornaments, as many as she desires. So he tried to comfort her by coaxing her.

116. Janakātmajātiśaya satya riṅ priya,
ikanaṅ manah sthiti taman parèṅ wanèh,
kadi parwwaténugah-ugah nikaṅ aṅin,
kṣaṇamātra tañcala manah nirāpagĕh.

Janakātmajā was very loyal to her husband. Her mind was constant and did not go out to other men. It was like a mountain shaken by wind. Even in a second it did not move, her mind was solid.

117. Umuwah manantwa sira saṅ Daśānana,
humĕnĕṅ atah Janakarājaputrikā,
dadi héwa citta nira saṅ Daśānana,
ndan ikaṅ gĕlĕṅ ya ta ginūḍa tan katon.

Daśānana addressed her again, but Janakarājaputrikā kept silent. So Daśānana became angry, but kept to himself and did not show it.

118. Janakātmajāpa ta guṇā ni ko t-hĕnĕṅ,
tar ikā dumèh aku umāryya mojara,
apa tan salah iki ulahku liṅkwari,
prakrĕtiṅku rākṣasa tinūtku tan kalèn.

'Janakātmajā! What is the use of remaining silent? That is not the way to stop me from asking [you again and again], because I do not think I am wrong, my dear. I am only following the behaviour of a *rākṣasa* (demon), nothing else.

VIII

119. Kalawan [n] anuṅ matakutèṅ ulah salah,
ikanaṅ tĕbĕṅ-tĕbĕṅ inak nya mādhyama*,
kami kām huwus warĕg amukti riṅ jagat,
mari yan prayatna riṅ ulah salah kĕna.
* B. b. ACDEK madhyama.

'Besides, whoever is afraid of doing wrong is limited to mediocre happiness. I have enjoyed to the full the enjoyable in the world. That is why I have stopped worrying about what is right and what is wrong.

120. Ya mataṅ nya tañ jalani haywa tālara,
tamatar pahīṅan ikanaṅ aṅĕn-[n] aṅĕn,
apa saṅśayéryyaku jayèṅ jagat kabèh,
tuwi bhaktya tāku ri kitāri adyana.
d. ABC addhyana.

'Therefore, you do not need to worry, you do not need to keep to the good path. Do not put a limit on what you want to do. What is there to worry about? I am victorious throughout the world. And I will devote myself to you my dear. Please, say 'yes'.

121. Nyaṅ umah maṇik kita sinaṅgrahérikā,
ta-turū yathāsuka lawan ṅhulun [n] ari,
lalu tan matīs maguliṅan kitèṅ lĕmah,
ri ḍaḍaṅku t-uṅgu ta-turū saménaka.
c. BDE matis.

'[I] have reserved for you a jewelled pavillion. Let us sleep there and have fun together, my dear. Is it not very cold to sleep on the ground? Stay and sleep on my breast as long as you wish.

122. Ri hatiṅku t-uṅgu ta kunĕṅ misan-misan,
mara tan madoh ryyaku asiṅ parankwari,
athawā hatinta kahanan hanā ṅhulun,
mara tan madoh ri kita nitya hé priyā
b. AE yyaku. c. AE yatinta. ABDE hana. d. A priya.

'You are in my heart, you alone, so that you will not be far wherever I go or let me stay in your heart, so that I will not be far from you, my beloved.

VIII

123. Pituhun pwa tāri sawuwusku yukti ya,
apa tan wanèh kita siwinku kāsiha,
kalawan huripta saphalān paréryyaku,
Raghuputra kiṅkiṅĕn apā guṇā nikā.
c. D kalawun. C parā ryyaku.

'Please listen to my words, my dear, they are true. No one else shall I serve and love. Besides, your life at my side will be a success. What is the use of grieving over Raghuputra?

124. Yadiyan hanoliha susun pamö hĕnī,
ya ikā manĕmwa hayu dé ni Rāghawa,
ya mataṅ nya haywa ta wihaṅ ryyujarkwari,
aku kéwalékana siwinta rākṣakā.
c. A yyujarkwari. d. B kéwala kana.

'If milk could be obtained from squeezing sand, then you will find happiness with Rāghwa. Therefore do not deprecate my words, my dear. Let me be your protector and lord.

125. Yadiyan kĕnéka pasiwinta ri ṅhulun,
kita ratwa niṅ tribhuwanāta dèṅkwari,
ikanaṅ taṅis apa* guṇa nya tāryyakĕn,
aku toṣadhā lumipura ṅ putĕk hati.
* ABCDE. c. K papa.

'If I am happy with your service, I will make you the queen of the threefold world. What is the use of all these weeping? Stop it! I will be the cure, will heal your depressed heart.

126. Nya balaṅku rākṣasa baśā kitériya,
sapininta yékana pawèha ni ṅhulun,
yadiyan hyaṅ Indra kaharĕpta séwakā,
atiwāhya ménak ari yan ya kahyuna.
b. C sapaminta. d. A atiwāya. ABCDE méman ari.

'You may reign over my demon-army. All what you wish, I will give to you. If you want Indra to wait upon you, just say so. Do not worry, if that is what you want.'

VIII

127. Iti nā wuwus nira ta saṅ Daśānana,
Janakātmajātiśaya dhīra niśchaya,
Raghuputra kéwala hané manah nira,
sumahur sa-niṣṭura ujar nirāpĕḍĕs.

Thus said Daśānana. Janakātmajā was very firm and resolute. Only Raghuputra was in her heart. She replied insultingly with harsh words.

128. Kala dhik daśānana si Rāwaṇādhama,
jaḍa ḍūrtta moha ya piśaca kaśmala,
yadiyan paḍāna sira saṅ Raghūttama,
apa ko malap ryyaku sĕḍĕṅ nya tan hana.
b. B dūrtta. d. AE yyaku.

'Wicked ten headed and debased Rāwaṇa. Deceitful mongrel, stupid and filthy imp. If you dare to fight prince Raghūttama, why did you abduct me while he was absent?

129. Yadiyan prawīra kamu wāni riṅ raṇa,
ndya mataṅ nya tar papagakĕn sirĕṅ alas,
syapa śūra maṅrabhasa yan taya ṅ musuh,
ya ta hīna śakti tĕṅĕranmu durjjana.
a. B kumu. d. ABCE hīnakāya.

'If you have courage and are brave in battle, what was the reason that you did not look for him in the forest? Is he a hero, who only dares to attack when the enemy is not at home. That [kind of] man is a coward (weakling), and you are that kind of person, a devillish man.

130. Tĕṅĕranyu yan wĕdi-wĕdī raṇāṅgaṇa,
paradāra kéwala manahmu tar wanèh,
rinĕṅöṅku dé nikana saṅ jayèṅ musuh,
ikanaṅ tawan ya ta winèh yathāsuka.
a. C wĕdi-wĕdi yan. b. AC paraḍāra. d. C sukā.

That is the evidence that you are a coward in battle. You think only of stealing the wife of another man, nothing else. What I have learned about a [real hero], victorious over his enemies, is that he gives freedom to his captives.

VIII

131. Apa paṅrĕṅömu i siraṅ Raghūttama,
takarin sirékana dhanurdharèṅ jagat,
puruṣottamāṅśa sira déwamānuṣa,
niyatāta ko pĕjaha dé nirèṅ raṇa.
c. B déwa manuṣā.

'What do you learn about prince Raghūttama? Truly he is the Bowman amongst the bowmen of the world. He is the incarnation of Puruṣottama, a divine man. You will surely be killed in battle by him.

132. Yadiyan palaywa masĕnötanèṅ tasik,
mahirandhra durgga giri gahwarā kunĕṅ,
gawayanta sūkṣma ta awakmwatīndriya,
luputāta dūran ika dé nirèṅ raṇa.
b. BDE bahiraṇḍa. C mahiraṇḍha. c. BD mwātīndra ya. d. D iki.

'Even if you run away and hide yourself in the ocean, or in a hole in the earth, or on an impassible or inaccessible mountain, or you make yourself so small that you cannot be located with the sense-organs of the body, yet there is no way to escape from him in battle.

133. Athawā yadin wĕgila riṅ prabhūttama,
ratu śaktimānta ya ta liṅmu āśrayan,
tuwi tan panĕmwa śaraṇā nrĕpoddhata,
mapaga prabhāwa nira saṅ Raghūttama.
c. ABCDE tar.

'Or if you take refuge with an excellent king, and you ask for the protection of that powerful king. You will not find shelter from a malicious king to meet the power of prince Raghūttama.

134. Paraméśwarātiśaya śakti riṅ jagat,
tuwi dadya saṅ Raghusutomapag sira,
kimuta ṅ surāsura manuṣya rākṣasa,
panahĕn pisan niyata yan pĕjah kabèh.

Though Paraméśwara is extremely powerful in the world, Raghūsuta is capable of fighting him. Let alone deities and demons, human beings and titans. With a single arrow he can surely kill them all.

VIII

135. Lalu kasyasihmu lumawan sirātukar,
laku tām panĕmbah i narāryya Rāghawa,
sira śūra tar papaḍa riṅ parakrama,
yadi tar panĕmbaha awās ta ko pĕjah.*

* This stanza is based on mss AC. K misses out this stanza.

a. BDE kāsyasih. b. BDE panĕmba i. c. B papaḍériṅ. d. B tan.

'You are too debilitated to fight him in battle. Go and make your obeisance to that noble man, Rāghawa. He is heroic and without equal in valour. If you do not submit to him, clearly you will be slain.'

136. Iti nā sahur nira ta dèwi Jānakī,
wĕkasan madĕg ta sira saṅ Daśānana,
maṅunus tĕwĕk tudiṅi dèwi Jānakī,
mĕlĕlö wulat nira mahāṅgĕmĕr-gĕmĕr.

d. C mahāṅgĕmĕ-gĕmĕr.

Thus was the reply of princess Jānakī. At length Daśānana stood up, drew his sword out and pointed it at prince Jānakī. His eyes were round and very threatening.

137. Janakātmajā taṅa-taṅāparan [n] iké,
kadi mrĕtyu muṅgu ri taṅanku bhīṣaṇa,
sabarin ya tan pamatihé si Rāwaṇa,
niyatān tibā nya ri gulū nyu sāhasa.

d. ABC sāhasan.

'Janakātmajā, look carefully at what this is, which is like death in my perilous hand. If you do not obey the order of Rāwaṇa, for sure it will fall upon your neck savagely.'

138. Ri huwus nirāṅgĕmĕr ahos ikaṅ hati,
umulih marèṅ nagara kéraṅan sira,
hana rākṣasī paḍa-paḍā tigaṅ atus,
ya kinon irāṅgĕmĕra śīghra yar tĕka.

After he made his threats to vent his anger, he returned to the city feeling very humiliated. There were approximately three hundred she-demons he ordered to intimidate [Sītā]. Soon they arrived.

VIII

139. Paḍa kapwa sāhasa parĕṅ maṅĕmbuli,
mawuwus mamātyana kabèh nya maṅgĕmĕr,
Janakātmajātiśaya nirbhayā ṅ manah,
humĕnĕṅ suniśchala tumon ya sāhasa.
d. CDE saniścala.

They were all wild, and together they threatened to attack, saying they wanted to kill her. Janakātmajā was not frightened. She kept silent and did not move an inch [though] knowing they were brutal.

140. Hana rākṣasī atiśayèṅ mahārddhika,
saphalān anak nira ta saṅ Wibhīṣaṇa,
Trijaṭā ṅaranya ya amogha kāsihan,
ya rumākṣa dèwi Janakātmajèṅ taman.

There was a she-demon, very noblehearted, a true daughter of prince Wibhīṣaṇa, Trijaṭā by name. She felt pity for Janakātmajā and resolved to look after her in the garden.

141. Tudiṅīkanāṅ adhama rākṣasī kabèh,
apa donmu koṅ kala kabèhmu durjjana,
sira tan padoṣa mapasah lawan priya,
sira patyamwa lalu dhūrtta nirghrĕṇa.
b. B ko. d. BC dūrtta. nighrĕṇa.

She pointed [her finger] at all the debased she-demons. 'What is your intention, all you evil and wicked people. She has done nothing wrong and is separated from her husband. [You say] you want to kill her. You are false and heartless.

142. Tuwi satya tar papaḍa riṅ patibrata,
saphalān siwin huluna tāku dé nira,
yadiyan sahāsa ta manahmwamātyana,
niyatāku mātya rumuhun saké sira.
a. C tar papaḍā.

'She is also very loyal to her husband without equal, worthy to be my mistress. If you bear evil in your heart against her and want to kill her, you have to kill me first [before her].'

VIII

143. Trijaṭā nahan ya ta wuwus nya niṣṭura,
rikanaṅ maṅĕmbuli mulih ya kéraṅan,
kawĕkas ta saṅ Janakarājaputrikā,
Trijaṭā ya téka tan adoh saké sira.

Thus were the harsh words of Trijaṭā. The attacking she-demons withdrew with a feeling of humiliation. Janakarājaputrikā was left behind with Trijaṭā who came to stay with her.

144. Ya ta sādhu dibya winarah nirèṅ lara,
kalawan [n] unĕṅ nira ri saṅ Raghūttama,
mwaṅ asih nirèṅ priya ya téka pājarĕn,
ya winarṇanā nira samantarānaṅis.
c. AD maṅasih niré. BE maṅasih nirèṅ.

To this good-hearted and excellent girl, she confided her sorrows and longing to prince Raghūttama. She also told her about her love for her beloved which she described, while tears were trickling down her cheeks.

145. Trijaṭāri haywa upahāsa ri ṅhulun,
ndak ajar kité lara ni tībra duhkita,
hrĕdayaṅku śīrṇna ya dinagdha riṅ unĕṅ,
sinarik nikaṅ widhiwaśāku kāsyasih.
a. ABCDE umahāsa.

'My younger sister Trijaṭā, do not laugh at me. I will tell you about my severe and deep sorrow. My heart is burnt to nothing by the fire of longing. I am cursed by the Almighty, I feel miserable.'

146. Kita kanyakāri tamatan wruh iṅ lara,
aku mānasān mapa manahta ri ṅhulun,
saphalātisādhu wĕka niṅ mahārddhika,
ya mataṅ nya kājar ari tan hanā ṅ iraṅ.
a. AE tamata. D tamatar. d. ABDE tājar ira. C tājar ari.

'You are a young girl, my dear, you have not known sorrow yet. I am mentally tormented. How do you feel about me? You, the worthy and goodhearted daughter of a noble man. That is why I confide in you, my dear, without shame.

VIII

147. Nya ta-takwa-takwana kitāri tā-rĕṅö,
tat-anon rikaṅ bhuwana tībra duhkita,
umaḍāna téki kalaraṅku tan sipi,
sinaranta riṅ widhi huripku saṅsara.
b. ABCDE yak anon. c. B umadāna.

'I beg you, my dear, to listen. You have never known a deep sorrow in this world that could be compared with my immense distress. I am tortured slowly by the Lord. My life is one of suffering.

148. Nya tiké hiḍĕpku rika tan hanā juga,
kadi pāpakarmma ni awakku maṅdadi,
a-ha mandabhāgya mapasah sĕḍĕṅ masih,
aparanta ménaka iké awakkwari.
b. C awaku. c. B mandābhāgya d. AB awakwari. B iké.

'What I wish now is just to pass away. I seem to be the incarnation of sinful deeds. Ah! Ah! How unfortunate I am, to be separated while in love. What is the best thing to do, my younger sister?

149. Ndya* kunĕṅ kathā carita pūrwwakāla ya,
irikaṅ purāṇa aji parwwa kāṇḍa lèn,
mapasah gĕlāna rasa mātya tambayan,
wĕkasan mapaṅguh adulur lawan sĕnĕṅ.
* BCD. a. K kunĕṅ kathā.

'But in stories or ancient narratives, found in holy books, scriptures, *parwwas* (Mahābhārata) or *kāṇḍas* (Rāmāyaṇa), [is said that] separation, sorrow and eagerness to die is ultimately [followed by] reunion, and reconciliation with the beloved.

150. Ya tikā saménaka rĕṅönku lālanan,
maluyākwapaṅguha bhaṭāra māsiha,
mahurip karih sira kunĕṅ paḍāṅunĕṅ,
yadiyan pĕjah nrĕpati hāh ndya mājara.
a. B ya téka. d. A mājarā.

'Let me hear it in relaxation to comfort my soul, [to give me hope that I too] may be re-united with my lord and master and live in tender union. May he be alive and equally longing, because if the king is dead. Ah! Who would tell me that.

VIII

151. Syapa déwa māsiha tĕkāwarah kunĕṅ,
ndya siraṅ mahārṣi rikanaṅ tapowana,
lalu nisphalāṅ parahitèṅ jagat kabèh,
tuwi déwatā wimuka dhik tamar mawulat.
a. A syapa wé. b. B tapohana. c. A nisphala. d. ABCDE tamār wulat. B wimukā.

'Who is the deity who will be kind enough to come to tell me that. Where are the great sages in the hermitages? O, it is entirely useless to be good towards the world. Even the gods are turning their heads, they do not wish to see.

152. Atitibra riṅ lara wimoha bāp aku,
satinonkwasiṅ sarinĕṅöṅku yāṅlaré,
tuwi baṅsi kinnara ya karṇnaśūla ya,
lara niṅ wiyoga kadurus niroṣadha.
a. AB wimowa. b. B sakatonkwasiṅ. c. B yā.

'I am in deep sorrow and brimming with confusion. Everything I see or hear is hurting, even the sound of flutes and string instruments is a torture. The grief of separation is severe, incureable.

153. Nya ta ya ṅ paṅan [n] inum anékawarṇna ya,
kadi tāmaṅan wiṣa pasuk nya riṅ gulū,
ikanaṅ kulĕm kĕlu rikaṅ palaṅka lèn,
kadi pañjarékana hiḍĕpkwalah makūṅ.
c. ABE kĕlirikaṅ. d. B pañjarékanaṅ.

'Look at that food and drink of all kinds. It feels as if I am swallowing poison when it enters the throat. And at night I am stiff laying on the couch. I feel like being imprisoned by severe longing.

154. Baribin manahku mulat iṅ sĕkar marūm,
suka tāpuluṅ jĕnu sugandha utkaṭa,
paḍa maṅlaréki sahana nya nirguṇa,
magawé prapañca ya mawèh unĕṅ magöṅ.
a. BC mmarūm.

'My heart is disturbed when I catch sight of a lovely flower. I used to like fragrant body-creams, [but now] all of them are useless and cause only pain. They create confusion and great sorrow.

VIII

155. Kapananta nora ta kuněṅ [ṅ] ikèṅ [ṅ] uněṅ,
manana manahku manasar manaṅ lana,
manaranta saṅ Madana mèdi maṅlaré,
mamanah siramanasi maṅrurah hati.
b. B manasar.

'When will this longing end? My heart is broken and strays aimlessly. The god of Love is torturing me slowly, teasing and hurting. He shoots at me with arrows of fire which shatter my heart.

156. Hati niṅ wiyoga juga tībra yagěsěṅ*,
dadi kaṣṭa dé ni śara saṅ Manobhawa,
paribhūta dhurtta kadi bhūta yan tamé,
hrědayatutur katutupan rajah tamah.
* AB. a. CDEK ya gěsěṅ. c. BC dūrtta.

'The heart of one in separation is burnt severely and turned into nothing by the arrows of Manobhawa (god of Love); deceitful and extremely humiliating, like evil spirits they penetrate into the heart, and consciousness is then enveloped by passion and bewilderment.

157. Tamatar wruh iṅ asih atīta nirghrěṇa,
sira śatru niṅ bhuwana sūkṣma tan katon,
kusumayudha nira tajěm ya sor taji,
ya panah nirañjaya-jayèṅ jagattraya.

'He [the god of Love] has no pity, and is heartless. He is the enemy of the world, subtle and invisible. His arrows of flowers are sharp superior to arrow-points [made of metal]. Those are the arrows he uses to conquer the threefold world.

158. Mapa déwa Manmatha kitatha manuṣa,
mara yan wruh iṅ lara maran kěněṅ [ṅ] uněṅ,
kadurus kitéki malaraku dènta wèh,
pinanah nda tan mati winèhta moněṅa.
a. ABCD kitata. b. ABCDE siran. c. C malarañku. d. B. moněṅ.

'O sinful deity of Love [Manmatha], let you be a human being, so that you will experience sorrow, that you will be overcome by desire. You are too [cruel], I am suffering because of you. You shoot at me, but you do not kill me, you just make me lovesick.

VIII

159. Pĕpĕk-opĕk-āpĕga manahku riṅ umah,
tumurun matāku maturū hanèṅ lĕmah,
Trijaṭā tumūt ryyaku lumālana ṅ manah,
anumāna riṅ priyawiyoga duhkita.
c. BE yyaku.

'In this house, my mind is depressed and baffled. So I go out and lie down on the ground. Trijaṭā comes along and tries to console me, as she has pity for me, separated from my beloved, and in grief.

160. Pinipis* nya taṅ sulur atīs lawan [n] usör,
paṅasah nya caṇḍana atīta śītala,
siniram nya tékana awakku toṣadhā,
tuwi tan suka pwaku makin aliṅsaṅĕn.
* S. a. ABCDEK pinĕpĕs. b. ABCDE candana atīta nirmmala.

'She grinds refreshing roots together with very soothing sandalwood and makes a cream. She rubs my body with it, yet it does not help, I am not well and become more and more perturbed.

161. Ikanāṅ aśoka subhagèṅ jagat kabèh,
atiśobha saśrī ya hayu nya riṅ maṅöb,
ri sawèt ni tībra ni laraṅku tan suka,
lara śoka téki hiniḍĕpku tan wanèh.
b. B yā.

'The *aśoka* [trees and flowers] are renowned in the world to be exceedingly beautiful and shady. Because of my severe affliction I am not happy [looking at them], but I became more gloomy and joyless.

162. Marurū sĕkar nikanaṅ aśoka śīrṇna ya,
tuwi pādapa nya manĕḍĕṅ manohara,
tinulup nikāṅ anila cāla yomirir,
kadi māsih iṅ kapanasan kĕnĕṅ unĕṅ.
a. AE marurub sĕkar. śirṇna. BD marurub sĕkar. kirnna. C. kirṇna.

'The *aśoka*-flowers fall down and wither away, though the tree is flourishing and lovely. Blown by the wind it moves like a fan, as if it has pity with the one burnt by pangs of love.

VIII

163. Hana nāgapuṣpa paripūrṇna riṅ halĕp,
matatā manojña manĕḍĕṅ rikaṅ natar,
ri wĕruh nya yar wiraha duhkitālara,
puya kapwa yāsĕkar awèh unĕṅ magöṅ.

'The *nāgapuṣpas* are perfectly wonderful, marvelously arranged in the yard; they are in bloom. At the sight of them, one separated from his beloved, will become disturbed. All the flowers are like fire, arousing pangs of love.

164. Tan akūṅ manahkwi kusumāti utkaṭa,
magawé raras hati kucup nya komala,
mrĕdu pallawa nya ya mawèh lulut masih,
humilī ta luhku maṅadĕg wulat riya.
c. ABCDE madhu. A pālawā. BCDE pāllawā.

'My heart is not affected by the numerous flowers, but most aroused by the tender buds. The young shoots stimulate love and attachment. My tears run down while I stand looking at them.

165. Tamatan tular haṅĕn-aṅĕnku kāsrĕpan,
mulat iṅ śilātala i sor nya yālilaṅ,
katutur pwa tāmĕṅ-amĕṅ iṅ tapowana,
kalawan priyottama naréndra Rāghawa.
c. B katuturkwa. tapohana. d. ABCDE priyāwara naréndra.

'My mind is bewildered beyond compare, when I see a clean flat stone below the trees. I am reminded of when I walked together with my beloved master and lord Rāghawa in the woods of the hermits.

166. Maṅĕsah tamolah aku moha mūrcchita,
balisah masārabali mātya tan mati,
tamatar kĕjĕp mataha-taha* tar padon,
apa tan tumon priya manahku duryyaśa.
* ABCDE. c. K mata mataṅhi.

'I sit down [on the flat stone] moaning, baffled and spiritless. Anxiety grows ever stronger. I want to die but I cannot. I cannot sleep, always thinking aimlessly. Because I am separated from my beloved, my mind strays away.

VIII

167. Nya ta lèn mawèh unĕṅ atīta maṅlaré,
winarāwa naṣṭa maṅuyūyu riṅ kulĕm,
kiniduṅ nya taṅ priyawiyoga suswara,
rumarab ta luhku rumĕṅö ya kāsrĕpan.
a. D mawé. b. BE wiṇa rāwa ṇāṣṭa.

'There is something else that hurts very much and arouses pangs of love, namely the clear sound of lutes that comes at night with refined tunes describing the separation of lovers. My tears run down on hearing it, out of dispondency.

168. Hana* maṇdamāruta mirir ya śītala,
marurū ikaṅ kusuma dé nya riṅ lĕmah,
mapupul ta gandha nikanaṅ sĕkar kabèh,
tumĕñuh hatiṅku ya sumār marèṅ iruṅ.
* C. a. ABDEK aha. B manda māmaṅĕn.

'A cool breeze is blowing and the flowers fall down on the ground. The perfume of all the flowers mingled and breaks my heart, as it enters my nostrils.

169. Tamatar hanékana hiḍĕpku sakṣaṇa,
wiparīta tar wĕnaṅ aśabda mohita,
kumĕtĕr ta sandhi nikanāṅ awak kabèh,
ikanaṅ hurip kadi ta līna tan hana.

'I swoon for a second and, bewildered, I cannot utter a word. The joints of my body quiver and my soul seems to slip away.

170. Umirir tikāṅ aṅin atīs mawor hrĕbuk,
mapanas hiḍĕpku riya mimbuhīṅ unĕṅ,
kumĕlab hatiṅku rumĕṅö gĕrĕh* malon,
tumibā hudan kadi ya mèdi lot humuṅ.
* BCDE. a. E atis. c. AK tĕrĕh.

'The cool breeze blows, taking along pollen which to my sensation is not, increasing the longing. My heart trembles on hearing thunder in the distance. The rain drops noisily, rumbling like the sea, seem to stir my emotions.

VIII

171. Ri śilātala rikāku tĕka manö,
swāmi nitya ya* lanā manaway-away,
toh ndya tā ya hana tamba k-anĕn-anĕn,
tā kadan tanisi tāwaku n-agati.
* ACDE. a. C rikā tĕka. b. B swāmi nitya lana yā. d. B ta.

'On that flat stone I come to think about my lord who [seems] to beckon all the time. O, is there any cure to these feelings. I remember there is no brother or sister to whom I can complain. I become hopeless.

172. Syuk nikan jawĕh awèh unĕn amatī,
hrū nikan Madana sūkṣma ya manani,
rāh nikan hati humīs mĕtu ri mata,
mandamāruta mirir kadi matulun.
c. D rin.

'The rustling of the rain gives deadly pain. It is the arrow of Madana, subtle but hurting. Blood flows from my heart and trickles down through my eyes. A soft breeze is blowing and seems willing to help me.

173. Hyan Anin kita ta māsiha śaraṇā,
sanmatèn kasiharĕp sĕḍĕn apasah,
san Raghūttama rin āśrama warahĕn,
yak hanèn kalana rākṣasa tinawan.

'O, wind (god), have pity and help. Have compassion on me, separated from my beloved. Please tell prince Raghūttama in the hermitage, that I am here, kept in captive by a demon.

174. Bhakti nin [n] unĕn akūn nya ta tĕkakĕn,
mwan laranku mapasah asama-sama,
mogha mātya yak adoh saka ri sira,
nā ta pājara ri san priyawiraha.
c. ABE moya. ABCE yan adoh. B sakéri. d. ABE sapriyawiraha.

'Convey to him my devotion and love, and also my incomparable misery of separation. I am almost dead through being separated from him. Tell that to the prince, who is so far away from me.

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175. Monĕṅ āmbĕk i siraṅ ratu Janaka,
bhakti ni ṅhulun agöṅ ya tĕkakĕna,
liṅku yar wiraha duhkita tinawan,
nā ta pājara rikā ta laku huwus.

a. A sira.

'I long for my father king Janaka, take to him my deep reverence for him and tell him my message, that I am separated [from Rāma] and pitifully live in captivity. Tell that and please go quickly.

176. Hah bapaṅku umapā ta lara nira,
tībra māsih iṅ anak sira maharis,
ḍū ndya tolahan ikin priyawiraha,
yak hanèṅ kalana rākṣasa tinawan.

d. ABCDE yan hanèṅ.

'Ah my father, how deep would be your sorrow, as you love your daughter so much and so tenderly. Oh! What will my beloved, [separated from me] do now that I am kept captive by a demon'.

177. Krama lumaku ta kālih riṅ prasāda r-pamūjā,
mapunagi ta ri saṅ hyaṅ prārthanākĕn narendra,
ri hurip nira lawan menakekaṅ paluṅguh,
ya ikana ta sinādhyā tan kalèn de nirāsih.

Thereupon they (Sītā and Trijaṭā) went to a temple to pray, and made an oath to God [to offer something] [if God] would give His blessings to the king (Rāma), giving him longevity and a peaceful reign. These were their prayers arising out of their loving hearts, nothing else.

178. Anilātmajātiśaya harṣa yar wulat,
tumurun sakèṅ kayu ḍatĕṅ sirèṅ lĕmah,
ri harĕp nirār wruha ta dèwi Jānakī,
maṅulih-ulih macaritā makin masö.

d. BCD macarito. D maṅulī-hulih.

Anilātmaja was very happy to see that. He descended from the tree, and set foot on the ground before them, as he wanted to see princess Jānakī. He approached them while narrating the story

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179. Pàpasah niraṅ Raghusutènucap nira,
kalawan [n] unĕṅ nira ināryyakĕn wanèh,
panaṅis nirèṅ alas umèt priyā nira,
ya winarṇnanā nira ta saṅ Marutsuta.
a. ABCE mapasah. c. C manaṅis.

of the separation of prince Raghusuta and also his despair when he found himself left behind, his lamentation in the forest whilst searching for his beloved. These were described by Marutsuta.

180. Umulat pwa* dèwi Janakātmajè sira,
dadi saṅśayèkana manah nirār wulat,
wrayapèki mĕṅgĕp aṅulih-hulih masö,
si Daśānanèki juga liṅkwamañcana.
* BCE. a. ADK umulat ta pwa. c. A wrèyapèki.

Princess Janakātmajā looked at him and became suspicious at the sight of him. 'What kind of monkey is this, that he approaches me on the pretence of saying something. I think, he is in fact Daśānana wishing to deceive me.

181. Ri lĕmĕh nya kawruhana yan si Rāwaṇa,
ginawè nya tèkana awak nya wānara,
carita nya bañcana waliṅku tan tuhu,
ri harĕp nya yan syaṅana māryya rākṣasa.
a. A lĕmö nya.

'Because he does not want to be seen as Rāwaṇa, he takes the appearance of a monkey. His story is not true, it is false. I think because he wants to be addressed, he does not appear in his form as a demon.

182. Hana paṅrĕṅöṅku tuwi wrĕttamātra ya,
pawarah nikaṅ pinakacāra rākṣasa,
wwara rakwa wānara kinon marā ryyaku,
ndan asambhawa ṅ prawaga yan ya cārakā.
c. ADE wara. ABDE merèryyaku.

'On the other hand I have heard the news, told by the demon spies that probably there is a monkey he [Rāma] ordered to come to me. But it is impossible that he would send a monkey as messenger.

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183. Nya wanèh dumèh aku ya saṅsayérikā,
ikanaṅ nimitta sakatambayadbhuta,
uni niṅ manuk paḍa ya komalaswara,
ndan ikāpi rakwa śubhadūta wākta ya.
b. A sakatambayādbhuta.

'There is something else that makes me doubtful now, that is the amazing presentiment this morning. The warbling of the birds sounded so tender, that was perhaps a good omen.

184. Ndya kunĕṅ anuṅ mutusana ṅ sinaṅśaya,
ikanā ri Ḍaṇḍaka atīta riṅ madoh,
mahĕlĕt tasik gunuṅ alas juraṅ trĕbis,
priya Rāghawa ndya ta gamā nirān wruha.

'What will help me to get rid of my doubts? The Daṇḍaka-forests is so far away, separated from here by an ocean, mountains, forests, and impassible ravines. How could my beloved Rāma come to know [all about this].

185. I sĕḍĕṅkwi ṅūni inalap ni Rāwaṇa,
tĕmu taṅ gunuṅ lwah adalĕm lawan [n] alas,
paḍa kapwa bhīṣaṇa kabèh amānuṣa,
aliwat ta riṅ tasik asiṅ wiśāla ya.
b. C tutaṅ.

'When I was brought here by Rāwaṇa, I saw mountains, deep rivers and forests, and all of them were very dangerous, no man could pass [them], and there was a wide ocean.

186. Rwa jugékanā wĕnaṅ alintaṅĕṅ tasik,
hyaṅ Aṅin lawan Garuḍa lèna tan hana,
ndya ta hétu niṅ wray umarā tĕkéryyaku,
ya mataṅ nya bañcana ni Rāwaṇékihĕn.

'Only two could possibly pass that ocean, the Wind (god) and Garuḍa, nobody else. How could it be that a monkey can come to me. Therefore this should be a trick of Rāwaṇa.'

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187. Iti nā ta saṅśaya niré dalĕm hati,
mawiwéka wèt nira gĕlĕm binañcana,
umasö ta saṅ pinakadūta Māruti,
praṇatār panĕmbah aśilāwarah sira.
a. C nātha.

Thus was the thought [of Sītā], plagued by doubts. She took precautions, not to fall into a trap. The messenger Māruti came near and respectfully made his obeisance, took a seat and spoke:

188. Jaya dèwi haywa kita saṅsayèṅ manah,
Pawanātmaja ṅhulun iké kinon marā,
nrĕpaputra Rāma makacārakė ṅhulun,
lumawad hurip nrĕpasutā nahan ya don.
d. ACDE nrĕpasutār.

'Hail to thee, O princess! Do not have doubts about me. I am the son of the Wind-god (Pawanātmaja) ordered by prince Rāma to become a messenger to find out about you.

189. Kahanān naréndra nrĕpaputra Rāghawa,
rikanaṅ gunuṅ pratitanāma Mālyawān,
giri Windhya yékana kidul nikāparö,
wwara Rĕṣyamūkagiri lor nya tan madoh.

'Prince Rāghawa is now staying at the mountain known from the past as Mālyawān, not far from the mountain of Windhya, which is south [of Mālyawān] and also near the mountain of Rĕṣyamuka, which is north [of Mālyawān].

190. Wahu mèh pitu ṅ tabĕha ṅūni riṅ kulĕm,
umahas ṅhulun tĕka masuk rikaṅ taman,
ri sĕḍĕṅ nikaṅ Daśamukāṅunus tĕwĕk,
maharĕp ṅhulun pwa lumagé ya mapraṅa.
a. A wawu. D walu.

'I came at night around seven o'clock, and entered this garden. When Daśamukha drew his sword, I wanted to fight him in battle.

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191. Wahu mèh umaṅswa maṅaṅĕn-[n]aṅĕn ṅhulun,
ri iwĕh nikaṅ wwaṅ amĕnaṅ rikaṅ raṇa,
ikanaṅ pakon bhīṣama yan kasidhdha ya,
ya dumèh ṅhulun wuruṅ umaṅswa maṅlagā.
d. A mè umaṅswa. CDE amaṅswa.

'Just as I was on the verge of attacking [Rāwaṇa] I thought about the fact that winning in battle is very difficult, endangering the order [of prince Rāghawa] when it is not successful. That was why I did not appear to fight him.

192. Wwara mitra rāka dèwī, saṅ Sugrīwa ṅaran nira,
ratu niṅ wré śakti tĕmĕn, sira kumon ṅhulun dūtā.
b. BCD ṅaran ira.

'There is a friend of your husband, Sugrīwa by name. He is the king of the monkeys and very powerful. He ordered me to be the messenger.

193. Umahas ṅhulun anusup, ri kaḍatwan umèt dèwī,
mamrih ta ṅhulun maniñjo, nda tan paṅguh rikaṅ rajya.
b. B riṅ.

'I have entered the palace in search of you, to make my audience, but you were not [found] in the city.

194. Makwèh tāpsarī kapaṅguh, sĕḍĕṅ rarā ta manojña,
lawan rākṣasa makĕmit, wiparīta kabèh nidrā.

'I met many heavenly nymphs, in the prime of womanhood and attractive, guarded by demons who were in deep sleep, (as if they were unconscious).

195. Naranātha Raghusuta, glānākiṅkiṅ maṅĕn dèwī,
wèt niṅ unĕṅ sirākurū, mataṅ nyākon ṅhulun dūtā.

'King Raghusuta is very depressed thinking about you. Because of that he is thin, and that is why he ordered me to go as a messenger.

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196. Inaṅĕn-[n]aṅĕn nirākūṅ, ri tan pārcchaya riṅ dūta,
nya ta simsim nirār pawèh, niré ṅhulun cihnā donya.

'He thinks that you will not believe [me] to be the messenger. So he gave me his ring to be the verification of my mission.

197. Tuwi rāntĕn dèwi makūṅ, saṅ Lakṣmaṇa śoka sira,
magyā ta sirān parā ṅké, mātyanaṅ Rāwaṇān mūrkka.

'Also your younger brother, prince Lakṣmaṇa is exceedingly upset. He wants to come here as soon as possible to kill the wicked Rāwaṇa.

198. Bala wānara umaḍaṅ, mahöm makoliha ṅ śatru,
ya mataṅ nyan dèwi t-aṅhèr, haywa gyā rākṣan huripta.
c. B tāṅhèr.

'The monkey-troops are assembled and ready to attack the enemy. Therefore please wait, do not be impatient, look after your life.

199. Matakut ta ṅhulun ṅūni, sĕḍĕṅ ta mojar iṅ mūrkka,
yukti puwih biṣa tĕmĕn, lĕpas riṅ rākṣasa duṣṭa.

'I was very frightened when you talked just now to the wicked [Rāwaṇa]. It was really very dangerous. [Thank God, you] escape the sinful demon.

200. Niyata ṅ Rāwaṇa pĕjah, dé śrī Rāma riṅ palagan,
prāṇa nya panahuranya, doṣa nyan mālap ri dèwī.
a. B nihyataṅ.

'Certainly Rāwaṇa will be killed by king Rāma in battle. He has to pay with his life for his sins of kidnapping my lady.

201. Mawĕkasa mahādèwī, ri sira saṅ Raghusuta,
pĕpöṅĕn taya nikanaṅ, makĕmit ya huwus luṅhā.
a. CD mawĕkasā. b. A Raghusutta. c. BE pĕṅpĕṅĕn.

'Give [me] your message to Raghusuta, while the guards have gone and are not here anymore.

202. Kunaṅ sira rāka dèwī, kawĕkas rikaṅ Mālyawān,
sātus tahun ikanaṅ wé, sowé-sowé wèt nirāgyā.

'As for your husband, he is staying on the mountain of Mālyawān. One day seems to be one hundred years, because of his eagerness [to come.]'

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203. Nā liṅ nira saṅ Hanūmān, dèwī Sītā sirāścharyya,
rumĕṅö pawarah i saṅ, Marutsuta harṣacitta.
c. BE pawana i.

Thus were the words of Hanūmān. Princess Sītā was delighted. She listened to Marutsuta's account and became cheerful.

204. Hé Pawanātmaja t-aṅsö, tuṣṭāmbĕkwi dènta dūta,
cūḍāmaṇiṅku ya téki, wèhakĕna ri saṅ Rāma.

'Hey Pawanātmaja, step forward ! I am happy that you were ordered to come here. Give my crest-jewel to Rāma.

205. Lawan ta rékaṅku wanèh, cihnaṅku malara monĕṅ,
ya ta wawan iki dènta, sinūṅakĕn i saṅ Rāma.

'Also take with you my letter as a proof of my sorrow and longing. Give it to Rāma.

206. Mwaṅ taṅguhi sira nihan, maṅanāturwa haywākūṅ,
taya soka ṅwaṅ maṅaraṅ, ṅhulun huwus wruh ri donya.
c. ABCDE suka.

'And tell him this. He should eat and sleep and not worry. I am no longer grieving and miserable, as I now know his plans.'

207. Nahan tojar mahādèwī, tan sandéha manah nira,
tumon simsim niraṅ Rāma, ya dumèh sira niścaya.
d. B yā.

Thus spoke the great lady. Her doubts disappeared, when she saw Rāma's ring. That was why she was certain.

208. Marutsuta siromaṅsö, maṇik ya téka tinaṅgap,
maṅañjali sirānĕmbah, madĕg ta sira śīghra ya.
b. A téki. d. ABDE yā.

Marutsuta came forward and received the [crest] jewel. He paid homage with folded hands and then stood up quickly.

209. Manah nira saharṣātah, huwus tumĕmu ri dèwī,
wisāta maṅĕn-aṅĕn, ta sira ri sakamantyan.
d. ABCDE riṅ.

His heart was delighted because he had found the princess. He stopped for a while to think.

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210. Nihan pinuji niṅ dūta, ikaṅ tumĕmwa ri donya,
amètayasā yaśa nya, anuṅ taṅ adbhuta cihnā.
c. A amèta ni yāsa-yasa nya. BE amèta n yāsa-yaśa CD amèta yāśa-yaśa nya.

'It is like this. A messenger is commendable because he has accomplished his duty. The [messenger] who strives to be meritorious should give admirable evidence of it.

211. Huwus ta yāku umaṅguh, ri siraṅ Janakaputrī,
nda tan hana ya wanèhan, anuṅ ayasā yaśaṅkwa.
b. C sira. d. ABCDE tayasā.

'Now that I have found princess Janakaputrī, there is nothing else for me to do than to build merits.

212. Aśokawana ya téki, taman atiśaya riṅ lwā,
ya téki rabhasanaṅkwa, kayu nya ya ta śīrṇnanĕn.

'This Aśoka-garden is a large garden. I will destroy it by smashing down the trees.

213. Yadiyan hana masĕṅhit, ya tékana laganaṅkwa,
pĕjah pwa ika ya dèṅku, yaśaṅku tuwi ya wrĕddhya.
b. ABCDE papagĕṅkwa.

'If there are demons who become angry, I will fight them. I will kill them, so that my merits will increase.'

214. Atha huwus nira māṅĕn-aṅĕn madĕg,
rabhasa taṅ kayu rāmya rikaṅ taman,
syapa ta rākṣasa wānya masö huwus,
papagakĕnta si Māruti liṅ nira.

Then after he thought thus, he stood up and destroyed the beautiful trees of the garden. 'Who is the demon who dares to come forward. Fight Māruti !' he said.

215. Pracalita puṣpa niṅ kayu rurū sari nya ya mĕlĕk kadi pwa ya kukus,
kalawan ikaṅ palāśa tumibā sĕkar nya ya mabāṅ akĕn hudan apuy,
ibĕkan ikaṅ lĕmah kadi dilah nya riṅ pralayakāla bhīṣaṇa katon,
ruru kĕna lèn kidaṅ masasaran kadi pwa matakut manon hudan apuy.
d. ABDE kara lèn.

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The flowers of the trees were shaking, their pollen fell in abundance like a mist. Also the red flowers of the *palāśa*-trees fell like a rain of fire. The ground was full of it, like fire at doomsday looking very terrifying. The roes and roebucks hit by them dispersed everywhere as if they were afraid to see a rain of fire.

NAWAMAS SARGGAH
Chapter IX

1. Atha ri sĕḍĕṅ nyāñcalita nanā rūg,
kayu nikaṅ udyānawana ya śīrṇna,
makaparapal pāṅ nya ya paḍa sĕmpal,
manuk umibĕr ghūrṇnita paḍa kagyat.

Thus when he was leaping to and fro, the trees of the pleasure-garden were smashed and scattered, their branches were broken into pieces and the shocked birds fluttered noisily.

2. Ikaṅ akĕmit kādbhuta sahana nya,
dadi malayū riṅ nagara paranya,
tĕka ya nikaṅ* rājya paḍa manĕmbah,
ri suku niraṅ Rāwaṇa dadi mojar.
*CD. c. ABEK ikaṅ.

All the guards were surprised and ran to the city. On arrival they prostrated themselves at the feet of Rāwaṇa and spoke:

3. Tumaḍaha sojar Suraripunātha,
wwara ya mahāwānara awamāna,
rumabaśa ṅ udyānawana nanā rūg,
awu tĕmahanya ṅ kusumawicitra.

'We beg your pardon my lord Suraripunātha [the king of the enemies of the deities]. There is an insolent great monkey attacking and destroying the pleasure-garden. All the various flowers have fallen [and are smashed].

4. Ikana daṅū déwata tuwi matwaṅ,
kimuta ikaṅ mānuṣa paḍa bhakti,
tatan ujarĕn wré adhama ya tiryyak,
kim api mĕné wānara ya tan atwaṅ.
b. A ī.

'In the past even the deities had respect, let alone human beings, [they were] devoted. Not to mention apes, they are low class animals. But now, a monkey has no respect [for the garden].

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5. Dinakara tīkṣṇāmanasi tĕṅah ṅ wé, kadi tan atis ṅ ātiśaya ya tīkṣṇa,
   tĕka ri taman nātha tan apanas ya, dumadak atis twaṅ nya makadé ya.

'The sun shines bright at mid-day, because of its severe heat it seems it will not abate [in the evening], but if it arrives at my lord's garden, suddenly it abates. Its respect is the reason for that.

6. Ḥana ta haṅiṅ séḍuṅ atiśayèṅ drĕs, kayu kahawā dé nya paḍa rĕbah rūg,
   tĕka ya riṅ udyāna mari ya mādrĕs, alah atakut komala ta gati nya.

'There was [once] a thunderstorm blowing very hard. The trees struck by it, collapsed and were broken. But arriving at this garden, it ceased to blow hard, and out of fear became a soft-blowing breeze.

7. Wulan awĕlū pūrṇṇama ya hana ṅkā, rikaṅ amawāsyā tuwi ta ya māwā,
   satata tan aṅluh maṅurugi téja, sumuluhi ṅ udyānawana gawé nya.

'The moon is always full there, even at the beginning of the month. All the time unwearingly, it sends its rays to illuminate the garden.

8. Katham api maṅké lalu wiparīta, wrayadhama jāti nya tuwi tan atwaṅ,
   niyata taman Bhupati ya ta śīrṇna, dadi ta wamānāt hĕnĕṅakĕna ṅ wré.
   d. ABCD yadi ta.

'But now the opposite happens. An ape, which by nature is a creature of low class has no respect. It is clear that my lord's garden will be destroyed and belittled if the monkey is left on its own.'

9. Atha ri huwus niṅ makĕmit anĕmbah, Daśamukha sakrodha sira kabāṅan,
   dadi inatag rākṣasabala maṅswa, mĕjahana saṅ Mārutasuta donya.
   d. ABCD Mārutisuta.

Thus when the guards finished their reports, Daśamukha turned red with anger. He ordered the demon-army to attack, to kill Marutasuta.

10. Paḍa ya madĕg sātus-iwu sĕnaddha, paraśu lipuṅ khaḍga ya winawa nya,
    palu-palu laṅkap watu lawan umban, ya winawa niṅ wīra parĕṅ umaṅkat.
    c. A satus iyu.

They stood up, one hundred thousand in number, and well-armed with axes, short lances, swords, clubs, bows, stones and slings. Those were the weapons brought along by the soldiers when they set off together.

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11. Těka ya riṅ udyāna paḍa ya mahyā*, kadi ta gěrěh ghūrṇnita ya guměntěr,
Pawanasuta krodha wadana humrěṅ, jalada si sambarttaka juga moni.
*ABCDE. a. K magyā. b. ABCDE jaladhi.

When they arrived at the garden they yelled, booming like peals of thunder. Pawanasuta was angered, his face turned terrible, even the thunder at doomsday would be silenced because of fear [of him].

12. Saha bala taṅ rākṣasa kaharan lwah, těka gumuruh ghora kadi sěḍěṅ wāh,
Pawanasutāṅkěn jaladhi sudhīra, pratidina taṅ wāh těka riya tan sök.

The demons with their troops were like a river, coming closer, thundering and rumbling like a flood. Pawanasuta was firm like an ocean, even if the floods reached it everyday, it would not become full.

13. Babahaniṅ udyānawana ya māwān, hana katīmaṅ gěṅ nya satakuraṅ twas,
dadi umanèk saṅ Anilasuta ṅkā, humarěpakěn rākṣasabala māṅsö.

The gate of the pleasure garden was tall and [nearby] there was a *katimaṅ*-tree a armspan in circumference and very tough. So Hanūmān climbed on to it, facing the approaching demon-troops.

14. Paḍa ya tumaṇḍěm hana ta humaṇḍěm,
hana maṅarug rodra paḍa tuměṅhā,
wugari hilaṅ yéka makahalintaṅ,
hana mamanah lèn manuligi maṇḍuk.

a. AD paḍa tumaṇḍěm. c. ABCDE halaṅ. A misses out the part from the word *ka makahalintaṅ* (IX.14c) to *tuṅgal* (IX.15d) which is found back inserted in IX.17a.

The demon-soldiers [were taking positions], some were squatting, some were lying on their stomach. Others were shaking the tree forcefully while looking up. The missiles thrown [at Hanūmān] flew over him. Others were shooting with arrows while another group were throwing their lances at him.

15. Ikana kabèh tan hana maṅani ṅkā, makapalěyö hru wugari kawaṅsul,
arug apupug kapwa kapěluk āpěs, wulu nira tuṅgal tuwi taya siṅsal.
a. E maṅanī. d. B ni.

None of the weapons could hurt him. The arrows were broken, the missiles rebounced. They were broken, blunted, bend and crooked, and yet not even a single hair of his body fell.

IX

16. Hana ta kayū candana madawāgöṅ.
pada ya sakol göṅ nya malurus atwas,
ya ta dinawut saṅ prawaga Hanūmān,
pamalu niréṅ wwil mati ya kariṅkĕl.

There was a sandelwood tree, tall and large. Its circumference was one armspan, straight and tough. Hanūmān pulled it out and used it to beat the demons, who were killed, with their bodies crumbling.

17. Hana sumirat rāh nya lawan utĕk nya, makakĕrĕpĕk kapwa rĕmĕk igā nya,
kaguliṅ ikaṅ wwil pinalu gulū nya, maṅutahakĕn rāh mati kagulimpaṅ.

There were some whose blood and brains were spattered around, whose ribs were broken with a loud crack. Those hit on the neck collapsed, vomiting blood, and their bodies were scattered on the ground.

18. Hana sipi-simpir saphala mamūka, prihawak aṅiṅkis lumaku rumuṅkuṅ,
ikanaṅ umaṇḍĕm pada ya kahaṇḍĕm, pinalu pisan sūh ikana pupū nya.

b. ABCDE aṅiṅkiṅ. c. BCD amaṇḍĕm. d. E puh.

There were others who were limping slightly, after the flogging. Their bodies were bruised and unskinned and they walked stooping. Those lying on their stomach fell flat on it, as their thighs were broken by the first stroke.

19. Hana kabubat bĕntis ika* wĕtĕṅ nya, pada ya tĕdas rodra mĕtu usus nya,
ikaṅ alaras yālara kapaliṇḍĕs, pinalu laras nyān kapalu wĕhaṅ nya.

*ADE. a. BCK bĕntis wĕtĕṅ.

Other demons were struck by his tail on their stomach, which were torn up and their intestines issued horrifyingly. Those armed with bows were overrun, as their bows were hit, their jaws were smashed.

20. Hana ta wanèh wwil wĕdi-wĕdi hīna, ya ta inusī san Pawanasutādrĕs,
kĕna walakaṅ nyān pinalu karaṅkaṅ, mawuṅu rumĕṅkĕṅ lumaku rumuṅkuṅ.

d. B karĕṅkĕṅ.

There were also cowardly demons, who were afraid [and ran away]. They were quickly chased by Pawanasuta, his first stroke hit their backs and they fell on their faces, then stood wearily and crouched away.

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21. Hana ta luput śīghra ta ya lumumpat, lumaku mulih tan hana ya manolih,
kadi ta kidaṅ siṅha ya ta musī ya, makabalasah durbbala paḍa mosah.
a. C ya ta.

Some were missed and ran home as quickly as possible without looking back. Hanūmān was like a lion chasing deer, they scattered and moaned wearily.

22. Hana ta wanèh rākṣasabala wīra, ya ta mapulih śīghra tĕka sĕnaddha,
gaja ratha lāwan kuda ya dalanya, atirabhasāṅĕmbuli tĕka maṅduk.

Then there came other demon-warriors, who made a counter attack, approaching swiftly and well-armed. They were mounted on elephants, wagons and horses. Savagely they attacked and stabbed together.

23. Makin agalak saṅ Pawanasutāṅhrĕṅ, jumĕṅat ikékū nira madawāgöṅ,
umaṅun umurgaṅ wulu nira maṅkak, maluy umanèk riṅ katimaṅ anumpak.

Pawanasuta was more angered [by them] and roared, his large, long tail stood erect and swelled up as the hair bristled straight. He climbed back on to the *katimaṅ*-tree and perched [on a branch].

24. Maṅamah-amah rākṣasa ya tumĕṅhā, watu sakĕbo göṅ ni pamugari nya,
ḍaḍa nira saṅ Māruti kĕna paṇḍĕm, makakĕrĕtĕg ndā tan alara dé nya.

Menacingly the demons looked up, and threw stones as big as a water-buffalo [at him]. The chest of Māruti was hit and made a cracking sound, but it did not hurt at all.

25. Tĕḍuni tikaṅ* wwil maratha kagöman, pinalu nirèṅ ḍaṇḍa mati kariṅkĕl,
makabalasah sārathi ya lumumpat, umĕgil awak nyān pati ni tuha nya.
*ABCD. a. EK ikaṅ. d. ABCDE malara tuha nya.

He jumped down upon the demon on the wagon, held him tightly and with his club struck him to death, sprawling in the wagon. The charioteer leapt down and fled for his life at the death of his master.

26. Hana ta wanèh wwil makuda tumandaṅ,
mapulih asĕṅhit mamawa krĕtāla,
salahasa mèh mamraṅa* ya ginĕgwan,
mati kapisan tan pabiṣa tinampyal.
*ABCDE. c. K mapraṅa.

There was another demon on horseback who made a brutal counter-attack with his sword, but it was thwarted when he was at the point of striking, he was caught [by Hanūmān] and hit once with the bare hand which killed him.

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27. Hana lèn aliman ya dalanya masö, binulus nya luput sira śîghra mĕsat,
matakut ya tumon sira sāhasika, tumĕḍun ya sakèn aliman malayū.

Another demon riding on an elephant dashed forward. He stabbed at him but failed to hurt him, because he stepped [aside] swiftly. The demon turned cowardly as he saw Hanūmān so fierce. He jumped off his elephant and fled away.

28. Pinupuh nira kumbha nikaṅ aliman, sumirat ta utĕk nya mata nya mulū.
pinupak nira téka* gaḍiṅ nya tikĕl, kadi siṅha sirādbhuta rodra dahat.
*ABCDE. c. K nira ta téka

Hanūmān struck at the head of the elephant. Its brains spattered around and its eyes fell out. Hanūmān broke off the tusks. He was extremely ferocious, like a wild lion.

29. Bala rākṣasa śūra padāti masö, sumilih mapulih malĕmöh suruda,
lalu hīna nikaṅ malayū umulih, ya ta liṅ nya maṅĕmbuli kapwa mamūk.

The infantery units of the demon-army marched forward in turn, to make a counter-attack, as they did not want to retreat. 'Those running home are cowards,' they said, while attacking and rampaging together.

30. Mamĕkul ya sadarppa hana ta maṅĕwĕk,
pinĕrĕp tinĕkĕk siniku ya dinĕdĕl,
kabubat* riṅ ikū kumĕbu-kĕbu tibā,
mati tan hana mamyati matitih atap.
*ABCDE. c. K binubat.

They held him roughly and stabbed him with swords, but in turn they were hit, strangled, elbowed and kicked. They were struck by his tail and collapsed in heaps, killed without having the chance to harm, their bodies fell one on the other.

31. Hana śéṣa nikaṅ mati ya ta malayū,
sipi tan kapisan siniku juga pisan,
tinukup nya hati nya makĕsĕl ahĕnĕk,
mananaṅ manaṅis tĕka mawara-warah.

The survivors fled away, but a few were only once hit. They covered their breasts with their hands, breathing with difficulty and feeling nauseated. Injured and weeping they came to make their report:

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32. A-ha nātha nanā sahana-hana mami, tuwi sāyudha sāśwarathagaja kabèh,
pada śakti daṅū tuwi taya mamalēs, wray apéki kunēṅ sarabhasa ya biṣa.
a. A nanā sahana mamī. d. A sarabhawa.

'Ah! Ah! My lord, all of us are ruined, together with our weapons, horses, wagons and elephants. In the past they were powerful and not one or nothing could stand against us. What kind of an ape is he, so wild and dangerous.'

33. Atha sāmpun anēmbah ikanaṅ alayū,
makin uddhata saṅ Daśamukha mabutēṅ,
bala mantri kinon ira mapulihana,
tamatar pamihaṅ* lumaku saha bala.
*ABCDE. a. BDE anēmba. d. K wihaṅ.

Thus when the run-away soldiers had made their reports, Daśamukha was all the more irked and enraged. He ordered high ranking demons to counter-attack. Without reluctance they marched out with their troops.

34. Jayaśatru daṅū lagi maṅalahakēn, tahu riṅ raṇa sāyudha asama-sama,
hana konta kalā ya ta* winawa nikā, tēka matri humuṅ prakaṭa kadi gēlap.
*ACDE. c. BK ya winawa. d. A makrik.

In the past they were all conquerors and victorious, as their skill in battle and weapons were unequalled, they brought along short lances and snares, and came shouting and yelling loudly like thunder.

35. Makuwal paṅawak nya mabukēt abikal,
kadi parwwata bhīṣaṇa kagiri-giri,
kadi mégha kumis nya mahirēṅ asukēt,
masalit ta sihuṅ nya kadi ta ya kilat.
b. E parbwata. d. BC siyuṅ.

Their bodies were black-skinned, muscular and strong, like a very dangerous mountain. Their mustaches were thick and black like rain clouds, their canine teeth sharp like lightning.

36. Masēluk pamata nya dumilah awēlū,
kadi sūryya sahasra kiraṇa kumēñar,
mapanas kadi bahni ya malatu-latu,
makusut ta halis nya kadi ta ya kukus.

Their eyes started from their sockets, round and glowing like the sun shining with a thousand rays, hot like flaming fire. Their eyebrows were entangled, like smoke whirling up.

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37. Muririṅ mararöm surawara umulat, Pawanātmaja dhîratara tan atakut,
kadi siṅha manon gaja sĕḍĕṅ agalak, tamatar kagĕmĕr sira makin umasö.

At the sight of them the deities got gooseflesh and became alarmed. But Pawanātmaja was more courageous [than the deities], he was not afraid. Like a lion facing a mad elephant, he stepped forward without fear.

38. Lumĕkas ya maṅĕmbuli tĕka sumahab,
maṅalā ya maṅonta hana manuriga,
manuhuk ya mañakra hana ya mamalu,
paḍa sāhasikākira-kira r-ahata.
b. CDE mañuriga. d. AE arata. B rata. C aratha. D anata.

They came in groups and started to attack together, snaring, stabbing with lances and creeses, striking with swords, disks and clubs. They were wild beyond description, with the sole intention to kill.

39. Anilātmaja nirbhaya pinarĕbutan, pinutĕr nira taṅ palu-palu ya satal,
umasö manalandaṅi sira mamalu, marĕmuk ya asiṅ kĕna mati kapisan.
b. A ta.

Anilātmaja was not afraid of being attacked by so many demons. He rotated his club as big as a palm-tree. He advanced and began to strike. Anyone hit was smashed and killed in a flash.

40. Hana mèh mati yādbhuta ya katatakut,
paḍa kapwa maṅohan awurahan awū,
kadi parwwata bhîṣaṇa juga ya rubuh,
ibĕkan prĕthiwi gaganatala pĕpĕt.
b. B ahū. c. E parbwata.

Those almost killed were surprised and apprehensive. They moaned and yelled out aloud, but like terrible-looking mountains they collapsed, filling up the ground and space.

41. Ri pĕjah nya kabèh śawa ya maguliṅan,
sagunuṅ juga göṅ nya paḍa ta ya kaṅin,
umilī* mĕtu rāh nya ri muka ya mabāṅ,
kadi dhātu sakèṅ** giriwiwara mulĕk.
*E. ** BCDC. c. ABCDK umili. d. AK sakiṅ.

They were killed and their corpses were scattered around and heaped up like a mountain in size, all with wounds. Blood flowed down from their mouths, red coloured like a *dhātu* [element] welling up out of a cave.

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42. Sāmpun śīrṇnā rākṣasabala maṅadĕg saṅ Hanūmān sadarppa,
riṅ udyāna ṅkān ya mara rumabhasā ṅ pārijātātiśobha,
māwān pāṅ nyāgöṅ kadi ta ya Himawān Méru mās wit nya téja,
kwèh pāṅ nyomĕṇḍuh paḍa ya satakuraṅ pāṅ ni pāṅ nyān samèṅ göṅ.

b. ACDE para.

When the demon-army was destroyed, Hanūmān stood up in high-spirits. He returned to the garden and spoilt the beautiful *pārijāta*-trees, which with their branches looked as tall as the Méru mountain of the Himalayas. The trees were of sparkling gold, and they had many bowing branches with twigs of one armspan in circumference.

43. Gantiṅ kuṅkuṅ nopura kanaka kilatbāhu lèn brahmasūtra,
simsim mwaṅ cūḍāmaṇi ya ta pinakawwah nya néka prakāra,
luṅsir déwāṅga pracalita ya mabāṅ lèn jamaṅ ronya kumĕlab,
mwaṅ mutyāhārojwalita ya mamilĕt pāṅ nya yékā pralĕmba.

d. B. mutyāhārojwali ya ta. D mutyāhārojwala ya ta. E mawilĕt.

Earrings, rings, anklets, armlets, and brahmins' sacred-cords,(finger)rings and crestjewels made of gold were their various fruit. Their shiny leaves consisted of red draperies and diadems, which swayed [in the wind], and glittering pearls in strings wound around their branches were the pendulums.

44. Saśrī taṅ wwad-wad kanaka ya mamilĕd pāṅ nikaṅ pārijāta,
salwir niṅ kĕmbaṅ ya ta pinakasĕkar nyéka māmbö sumār mrik,
tuñjuṅ tañjuṅ cāmpaka surabhi puḍak mandarāśoka mĕṇḍur,
nĕp punnāga mwaṅ kurawa asana lèn dālima śrīgaḍiṅ poh.

a. ABCDE hod-od. c. B tuñjuṅ-tuñjuṅ. E maṇar. d. B sana.

Lovely were the golden roots winding on the branches of the *pārijāta*-tree. The flowers [of the garden] were of all kinds, smelling fragrant everywhere. Lotuses, *tanjuṅs*, *campakas*, *surabhis*, pandanus, *mandaras*, *aśokas*, *mĕndurs*, clusters of *punnāgas*, *kurawas*, *asanas*, pomegranates, and mangoes.

45. Yékānuṅ śīrṇnān rinabhasa mananā dé niraṅ Bāyuputra,
sĕmpal pāṅ nyāgöṅ ya ta makabarubuh puh gumĕntĕr tibā nya,
liṇḍu taṅ Lĕṅkā kadi ya lĕbura lūd ghūrṇnita ṅ rākṣasāwū,
cihna nyān bhraṣṭā sahana-hana nikaṅ rākṣasa krūrakarmma.

c. A lĕbu lalūn.

Those were [the plants] devastated by Bāyuputra. The big branches were broken, the manggo trees collapsed thunderously. Lĕṅkā shook and quaked as if on the verge of destruction, the demons cried out clamourously, it was a sign that all the demons of evil conduct would be eliminated.

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46. Tatkāla nyan śīrṇna kayu-kayu riṅ udyāna dé saṅ Hanūmān,
    maṅkat ta ṅ* sy-Akṣa prakaśita ya anak saṅ Daśāsyādhirāja,
    śūrèṅ praṅ wīrātiśaya ya ta mahāśaktimāntādhikāra,
    gaṇḍéwa nyāgöṅ ya ta winawa nikā mwaṅ panah nyāstra tīkṣṇa.

*CD. b. ABEK ta.

When Hanūmān was busy destroying all the trees in the garden. Akṣa the famous son of the great king Daśāsya set off to battle. [He was] courageous in battle, heroic, extremely powerful and superior. He took along his big bow with sharp arrows.

47. Ryyaṅkat nyān ton taṅ kayu-kayu mananā rūg rĕbah pāṅ nya sĕmpal,
    wĕṇṭaṅ laṅkap nyān tujun ata sira saṅ Mārutīṅ arddhacandra,
    tātan madwékā lagi ta ya mapisan yar kĕnāṅ śatrū dé nya,
    tātar pawyat saṅ Bayusuta kĕna ta pyah nirā ṅkān tĕka syuh.

a. AB yyaṅkat. c. BCD kĕnèṅ. E kĕné. d. A Pawanasuta kĕna pyah.

Along his way he saw fallen trees with broken branches smashed into pieces. [On seeing Hanūmān] he drew his bow and aimed at him with a crescent-shaped-arrow. In the past any opponent without exception, would have been killed by the first shot, but Bāyusuta though hit in the stomach was not hurt, [on the other hand] the arrow was smashed on impact.

48. Krodhékāmbĕk saṅ Pawanasuta sira krūra maṅsö tumandaṅ,
    sāmbut tékaṅ pāṅ ya ta pamalu nirèṅ rākṣasa sy-Akṣa śīghra,
    rĕñcĕm bāhu nyān pinalu ya kapisan mūrcchitāmrih lumumpat,
    moruk méraṅ mūr mari ta ya sakarĕṅ riṅ ratha ṅkān parāryyan.

b. B niraṅ.

Pawanasuta was enraged [by it], and angrily leapt forward to attack. He grabbed a branch of a tree and quickly struck the demon Akṣa. His shoulder was bruised by the first strike and his spirit broken, he fled away. Injured and ashamed he fled to rest for a while in his wagon.

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49. Ménak pwékāmbĕk nya mari ya mahuyaṅ śīghra gumrit ratha nya,
sāmbut tékaṅ hrū umaluya* ta manah saṅ Hanūmān riṅ astra,
mākrĕp ta hrū nyān kadi ta ya hinatĕp lwir niṅ ākāśa dé nya,
kĕmbaṅ tulya nyān tĕka ri ḍaḍa nirèṅ Māruti syuh wiśīrṇna.

*B. b. ACDEK umaluyu.

When the shock was over and he did no longer feel much pain, he moved his wagon quickly. He grabbed his bow again and started to shoot at Hanūmān with countless arrows, so that the sky seemed to be roofed with them, but to Māruti they were just like flowers falling on his breast, to become smashed and scattered on impact.

50. Maṅkin sakrodhān kapalupuy ikanaṅ hrū tĕkap saṅ Hanūmān,
maṅsö sy-Akṣa ṅkān muwah amanahi riṅ astra saṅhārarāja,
tātandwan tandaṅ saṅ Anilasuta yar duk tikaṅ sy-Akṣa riṅ paṅ,
sĕmpal bāhu nyān kĕna mati kapisan rāh nya muñcar ya mūrcca.

c. AE yan.

Akṣa became angrier and angrier as his arrows were broken by Hanūmān. He moved more closely and shot at him with arrows, destroyer of kings. Without wasting a moment Anilasuta counter-attacked and hit Akṣa with a branch of a tree. His shoulders were crushed, blood spouted out and he fell lifeless.

51. Huwus nyān pĕjah sy-Akṣa dé saṅ Hanūmān,
lumumpat sirèṅ sāgara ṅkān parādyus,
ri dé nyān maṅèl wèt ni sowé nirāpraṅ,
mataṅ nyār parèṅ sāgarān maṇḍi mogha.

d. A maya. B. nyan. sāgarā maṇḍi. CD magha. E nyan. sāgarāmaṇḍi māya.

When Hanūmān had killed Akṣa, he jumped into the sea to bathe, because he felt weary at having fought for so long. That was why he wanted to go to the sea to bathe.

52. Huwus trĕpti madyus mĕsat śīghra luṅhā,
maluy riṅ taman rūgakĕn pārijāta,
kayuh pāṅ nya sĕmpal rurū ronya lumrā,
lawan wwah nya kégū kaböbĕl tibā bāp.

c. B kayu. d. B kabĕböl. D kaböböl.

Satisfied with bathing, he returned quickly to the garden to destroy the *pārijāta*-trees. He grabbed at its trees which broke off, its leaves fell everywhere scattered on the ground, and its fruit shaken up, fell down like rain.

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53. Sĕkar niṅ aśokākusut sāk sari nya,
rujit śīrṇna tātan paśéṣa ṅ palāśa,
lawan nāgapuṣpāpĕpĕs pāṅ nya māpĕs,
pukah puh ikaṅ poh papal ron i pāṅ nya.
b. phala nya. c. ABCDE mapĕs.

The flowers of the *aśoka*-tree were crushed and their pollen scattered. The *palāśa*-trees were torn to pieces without exception, and the *nāgapuṣpa*-trees were bereft of their branches, cracked and fractured. The *kĕpuh*-trees were shattered, the leaves on the branches of the manggo-trees were cut and torn.

54. Gaḍuṅ soṇḍuṅ-uṇḍuṅ umĕṇḍuṅ katuṇḍuṅ,
karūgan kapuṇḍuṅ umeṇḍuh ya kāṇḍĕh,
maḍĕmpĕl maḍām wwah nya soṇḍuh ya koṇḍuh,
kasaṇḍuṅ seḍeṅ saṅ Hanūmān lumumpat.

The *gaḍuṅ's* in high heaps were kicked around, the *kapuṇḍuṅ*-trees, laden with fruit collapsed, the fruit in clusters and almost ripe fell down and were kicked by Hanūmān during his leaps.

55. Nanā tékanaṅ nyū kĕna ṅ naṅka dénya,
cacal caṇḍanāpan kĕné wit nikaṅ nyū,
anak niṅ manuk glāna monĕṅ ya moni,
manuṅsuṅ inaṅ nyan umaṅsö manambĕr.
a. ABE kĕnā. b. AE kĕna. B kĕnā. ABE monaṅ. d. B. manusuṅ.

The coconut and the jackfruit trees were in ruins, the sandalwood-trees were deprived of their barks as they were hit by the coconut-trees. The young birds [in their nests] were crying sadly, while the mother birds flew to and fro helplessly.

56. Wuru-wuru kawurug rikaṅ wrĕkṣa mawwah wwara wwawwa yāwū lawan wūt mawūṅ jīwa-jīwāwĕdi wwawwa yāwok umūr mwaṅ lutuṅ,
kaḍawa wuru kutut katūt yān tumūt riṅ [ṅ] atat yātatā yātakut n-ton ikaṅ lomaśa mrih mibĕr mwaṅ mayūrādulur syuṅ swarī,
umulat umututuṅ lutuṅ tuṅga-tuṅgal manuṅtuṅ ri tuṅtuṅ nikaṅ gintuṅan tar paṅan wwah nya kéṅin-iṅin,
bhramara mara mariṅ rikaṅ karṇnikārāruru rūg karūgan paḍāntĕn sari nyéṅirir dé nikaṅ māruta.
a. AE wwaṅwwa. B i nya kéṅin-[n]iṅin ikaṅ wrĕkṣa. E ikaṅ.
b. ABE aḍawa. n-ton ramamrih. d. ABE sari nyaṅirir.

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The wild pigeons were driven away from the fruit-bearing trees. There were orang-utans and squirrels crying out, and the *jīwajīwa*-birds were frightened by the bearded orang-utans and fled away with the black apes, dragging the drunken doves and the turtle-doves along, following the parrots which were always frightened by the appearance of hairy monkeys and wanted to fly away together with the peacocks, followed by starlings and cassowaries. A black ape hanging on his own on the far end [of a branch] of a *gintuṅan*-tree could not eat the desirable fruit, because he was dumbfounded at the sight. The bumble bees came to the fallen *karṇikāra*-trees, the *padanten*-flowers were crushed and their pollen blown in the wind.

57. Sabhaya masasaran śaśana nyān saśokānusup ṅkā ri sor niṅ saruṇyārĕṇöb ronya mākrĕp sukĕt wit nya śūnyomasuk taṅ śaśa ṅkāṅikir mīs awak nyomahā yāṅrĕpāṅhèr hana pwéki kañcil kumuñcaṅ lumumpat mĕsat taṅ śaśān śīghra kagyat kabèh nyālayū,

a. BE kagyat kabèh.

camara mararakan parĕṅ yālayū līla yālon lumonlon laku nyābalĕm miṅgut-iṅgut liman glāna abwat maṅaṇḍuṅ wĕtĕṅ nyān palaṇḍuṅ ikā tan wĕnaṅ yan maṅèl kāpwa mĕṅgah umaṅguh gulū nyāṅĕlih lolya molah ilat nyāmalāṅèl mĕhāh,

b. ABE iṅgut-iṅgut B ya maṅèl. ABE meṅguh gulū nyāṅlih lolya. nyomalāṅèl.

sarabha sarabhasan mĕsat śīghra luṅhā milu ṅ tiṅgiliṅ tan [n] ilu ṅ tan lĕgö niścayāpan subaddhāṅrasuk riṅ sukĕt héwa riṅ laṇḍak amrih makuṇḍaṅ priyā maṅrĕpātah ri sor niṅ puḍak döh ah o hīna yā liṅ nikaṅ tiṅgiliṅ*,

c. *ABE. ABE tan ilu ṅ tiṅgaluṅ tar lĕgö. B. maṅrĕpatah i. CDK tiṅgilin*, sih nikaṅ tiṅgaluṅ.

pati susu-susup iṅ sukĕt rūm nya rūkṣāpasah kāsyasih satwa sakwèh nyan uṅgwiṅ taman maṅkana wwa-wwahan kapwa héman manis nyénigū saṅ Hanūmān babar yyan tibā riṅ lĕmah kapwa kāmbah humīs duh nya duhkānaṅis lwir nya yāpan salah lwir rĕmĕk yārĕmuk.

The rabbits were frightened and dispersed in every direction, sadly they hid themselves there under the dense *saruṇi*-shrubs with thick and dense leaves. Quietly they penetrated there to hide, their bodies sweating, and wanted to stretch themselves on the ground to rest. But there was a muskdeer, shaking [his wet coat] and jumping. The rabbits were startled and fled

away swiftly. The yaks were fleeing together in lines, not too quick but attractive to see appeared to move slowly and calmly. The elephants faltered forth wearily, as they were burdened by their stomachs. They could not stretch themselves out [to rest] though exhausted, they breathed heavily, their necks heavy, and their tongues hanging out moved feebly while they moaned. The deer wildly leapt away but an anteater did not want to follow, because he trusted his strong hide. He penetrated into a bush, but was angered at the sight of a porcupine wanting to mate with his female, lying down underneath a pandanus-flower. 'Ah, how disgusting,' said the anteater and penetrated into other undergrowths. The beauty of the garden was finished, all the animals living there were pitiable. Likewise was the fruit, its sweetness wasted, as it fell, to the ground shaken by Hanūmān, and trodden, the juice came out, as if the fruit were sadly weeping, because it was misformed and squashed.

58. Huwus saṅ Hanūmān rumūg pārijāta,
marāryan sirèṅ* hèṅ niṅ udyāna kulwan,
humèrhèr rikaṅ rākṣasānuṅ masĕṅhit,
hanāmbĕk nikā saṅ Daśāsyāṅlagāna.
*ABD. b. CEK siré.

After Hanūmān had demolished the *pārijāta*-trees, he took a rest at the western gate of the garden, waiting for the infuriated demons. He had even thought of the possibility that Daśāsya would fight him.

59. Yadin Rāwaṇāsĕṅhitātah marā ṅké,
lagānaṅkwa tĕṇḍas nya yékolihaṅkwa,
ya pawwat-wwataṅkwé siraṅ Rāma tuṣṭā,
lawan dèwi Sītā ya saharṣa dèṅku.
a. C mara ṅkay.

'If Rāwaṇa is enraged and comes here, I will fight him and take his head, as a gift to Rāma who will certainly be happy. Also princess Sītā will be pleased.'

60. Nahan liṅ nirāṅĕn-aṅĕn tan masowé,
tĕkā rājaputréndrajit kyāti riṅ rāt,
anak saṅ Daśasyottamā* śaktimānta,
praśāstèṅ jagat śūra saṅ Méghanāda.
*ACDE. c. BK Daśasyottamèṅ.

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Thus he said to himself. Not long afterwards, prince Indrajit, famous throughout the world as the most powerful son of Daśāsya, came. It was known throughout the world that Méghanāda was very courageous.

61. Yatékā masĕṅhit pĕjah sy-Akṣa ṅūni,
pratijñā nya saṅ Bāyuputroliha nya,
tatan madwa maṅsö lawan [n] ayudha nya,
titah téka wadwā nya wīnāni-wāni.
c. ABCDE tātan adwa. E āyudha.

He was furious at the death of Akṣa [before] and pledged to kill Bāyuputra. Without delay he marched forward well-armed and ordered his soldiers to fight bravely.

62. Rātha nyādbhūtāgöṅ ya malwā ya mādrĕs,
lawan tuṅgaṅan saṅkĕpan yéka mīr ya,
panah tīkṣṇa tan krah umuṅgwī ratha nya,
lawan rākṣasāṅrakṣā yéka panĕṇḍas.

His wagon was amazingly large, wide and fast, drawn by harnessed horses. There were a lot of arrows in his wagon as his demon-guards formed the advance-guards.

63. Tĕka nyèṅ taman ghūrṇnitāṅin-aṅinya,
makin śīrṇna ṅ udyāna kégū sĕkar nya,
mulat saṅ Hanūmān umaṅsö manuṅsuṅ,
sinambé nirāṅ Indrajit śīghra mojar.
a. B nyé.

He came in the garden with sizzling speed. The garden became more devastated as the flowers were blown by the wind [of his wagon]. Hanūmān saw him and came to meet him. He beckoned Indrajit and spoke without delay:

64. Asö ko durācāra sakwèhmu duṣṭa,
papag tékihĕn dūta saṅ Rāmadéwa,
sakakwèhmwi Leṅkā wiśīrṇṇā ta dèṅku,
ya tan bhaktya ri śrī mahārāja Rāma.

'Come forward, all of you wicked demons of devilish conduct. Meet this messenger of Rāmadéwa in combat. I will crush all of you, demons of Lĕṅkā, if you do not want to submit to the great king Rāma.'

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65. Nahan liṅ niraṅ Mārutī Méghanāda,
umaṇḍĕm ya lāwan bala nyātirodra,
parĕṅ yomanah saṅ Hanūmān sadarppa,
n-arārah sirèṅ hrū nya nārācabhalla.

Thus said Māruti to Méghanāda, who taking position with all his extremely savage soldiers, simultaneously shot at Hanūmān confidently. They aimed at him with all kinds of arrows.

66. Malaṇḍĕp ikā hrū nya mākrĕp tibā nya,
nda tan pamyatī saṅ Hanūmān tĕka syuh,
kadīkaṅ hudan riṅ gunuṅ kwèh watu nya,
wiśīrṇṇāpasah yar tibā tan paśéṣa.
c. B Kwé.

Their arrows were sharp and fell like a shower, but they did not hurt Hanūmān, but were smashed on impact. It looked like heavy rain falling down on a rocky mountain, they were completely shattered.

67. Saka kwèh ni wadwā niraṅ Méghanāda,
mahāghora rūpāndhakārātidarppa,
umaṅsö pwa yāṅĕmbuli bhraṣṭaśīrṇna,
Hanūmān sirāditya sākṣāt musus ya.
d. E pusus.

Because of the great number of soldiers of Méghanāda, they looked like rumbling and thundering dark [clouds], advancing simultaneously to attack and destroy. Hanūmān was exactly like the sun breaking the clouds down.

68. Makin darppa saṅ Mārutī r-pāṅalapā,
ya paṅduk nirèṅ rākṣasāsiṅ umaṅsö,
gĕlāna ṅ balān ton sirānékarūpa,
kapūhan kabèh nyādbhutānon sirākwèh.
a. D Mārutī.

Māruti became more excited. He took a branch of a tree and used it to beat the advancing demons. The demons were confused to see him in different shapes, amazed and stupefied to see him in different numbers.

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69. Hanānuṅga-nuṅgal hanāsèwu saṅkya,
inaṅsö lumumpat riṅ ākāśa r-uṅgu,
tumūt maṅlayaṅ rākṣasātyanta śīghra,
maluy riṅ lĕmah saṅ Hanūmān umiṅsor.

At one moment Hanūmān was one, at another moment he was one thousand in number. When he was attacked he flew up and stayed in the sky. The demons chased him up in the sky, and very swiftly Hanūmān was already down on the ground [again].

70. Parĕṅ yan tĕḍun tūtakĕn saṅ Hanūmān,
tĕka nyèṅ lĕmah kapwa maṅsö tumandaṅ,
muwah saṅ Hanūmān mĕsat sèp ikaṅ wwil,
tumĕṅhā kabèh nyāṅĕsah kapwa képwan.

They descended together to chase Hanūmān and on the ground they began to attack. Again Hanūmān flew up and the demons were too late. They looked up, they moaned as they were tired.

71. Makin tībra yāṅlih pwa ya glāna mosah,
siraṅ Mārutī pöṅakĕn téka ṅèl nya,
n-alap pāṅ nikaṅ parijāṭāta tuṅgal,
pupuh tékanaṅ mūrkka sakwèh nya śīrṇna.
a. A yānlih ya saglāna. B yāṅlih ya gĕllāna. CD. yāṅlih ya glāna.

They became more and more exhausted, breathing heavily and wearily. Māruti took advantage of their tiredness. He picked up a branch of a *pārijāta*-tree and beat them up and reduced them to pulp.

72. Pĕjah pwékanaṅ rākṣasānuṅ surākṣa,
masö ṅ Indrajit śīghra gumrit ratha nya,
panah téka saṅ Mārutīṅ astra tīkṣṇa,
tatar pāṅapātah panah nyār pupug ya.

When the demons of his bodyguards were slain, Indrajit advanced, his wagon swiftly moved forward with sizzling sound. He showered Māruti with sharp arrows, but they did no harm to him, they became blunt on impact.

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73. Masö tuṅgaṅan tulya yā siṅha* maṅhrik,
paręṅ yāṅdęmak saṅ Hanūmān lumumpat,
tuhuk pyah nikaṅ tuṅgaṅan riṅ nakāgra,
mętu ṅ rāh sakéruṅ nya jīwa nya luṅhā.
*ABCDE. a. K siṅha tulya nya. c. AD nikā.

The horses, roaring like tigers attacked. Together they pounced on Hanūmān who jumped [aside] and stabbed the horses with his sharp nails. Blood issued from their nostrils and their lives were gone.

74. Pęjah nyékanāścharyya saṅ Méghanāda,
apan riṅ daṅū tan hanātah matī ya,
asiṅ lwīra niṅ śatru śīrṇnā ta dé nya,
lukan yān pęjah dé niraṅ Bāyuputra.
c. A wiśirṇna. B a lwīra. DE wiśirṇna dé nya.

At their death Méghanāda was very surprised, because in the past nobody was able to kill them. Any opponent was killed by them, but now they were killed by Bāyuputra.

75. Gumantīkanaṅ tuṅgaṅan dibya śakti,
umīr taṅ rathāgöṅ ya sāmpun dinānan,
sęsök rākṣasānuṅ surākṣa nya sèwu,
huwus muṅgu maṅsö paḍānuṅ sęnaddha.

He replaced them with other excellent and powerful horses, put them in front of his wagon and there the great wagon rolled again. His one thousand bodyguards of demons were packed [before him] and marched forward, well armed.

76. Dinānan ikaṅ rākṣasānuṅ prawīra,
asiṅ tan surud riṅ musuh śūra sāra,
ya muṅgwī haręp niṅ rathānuṅ panęṇḍas,
ṅaranyāhalęp śākaṭabyūhanāma.

They were extremely courageous demons, who would not retreat in the face of a powerful and brave opponent. They were re-arranged in front of his wagon to form the advance guards, of the excellent battle array *śākaṭabyūha* (wagon-battle array).

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77. Huwus tékanaṅ rākṣasābyūha saṅkĕp,
padạtuṅgalan kadga gaṇḍéwa konta,
tumandaṅ kabèh nyāmanah saṅ Hanūmān,
sĕsök hrū nya yātip laṅit wuntu dé nya.
b. B gadga. d. A huntu.

When the demon-battle array was ready, each soldier holding either a sword or a bow and arrows or a lance, they started to shoot with arrows at Hanūmān. Their arrows were filling and covering the sky completely.

78. Ikā tèṅ daṅū tan hanānuṅ mapag ya,
hyaṅ Indrātakut dé nikā hrū nya tīkṣṇa,
apan yāwat aṅ wwaṅ kĕnā dé nya śīrṇna,
pĕjah tan paśéṣā ikaṅ śatru dé nya.
b. D nikaṅ c. A hwàṅ.

In the past nobody could ever withstand this kind of attack. God Indra was afraid because their arrows were sharp, since anyone who was hit by it would perish and any opponent would be [completely] slain.

79. Ikaṅ* bwat nikā tan hanānuṅ mapag ya,
nda tan paṅlaré yan tĕké saṅ Hanūmān,
tuhun trus pupū saṅ Marutputra dé nya,
nda tār ambili hrū tamolah tumaṅgö.
*D. a. ABCEK ikaṅ. d. A tumaṅgĕh. B. tan r-ambili tumaṅgĕh. C tumĕṅgö.

Though there was nodody else who could withstand them, yet they did not hurt Hanūmān. Indeed the thigh of Marutputra was pierced by an arrow but he did not pull it out, he let it stay.

80. Pajātyan nikā saṅ mahāśūra riṅ praṅ,
tan aṅgĕh ta yāmbĕk* nirān tan pacihnā,
mataṅ nyān hĕnĕṅ saṅ Hanūmān sudhīra,
tumaṅgö panah riṅ pupū tar watĕk ya.
*ABCDE. a. B nika. b. K tikāmbĕk.

The true nature of a great hero in battle is the one who does not want to be without evidence [of his bravery]. Therefore the heroic Hanūmān let the arrow stay, sticking in his thigh, and did not pull it out.

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81. Mulat [t] Indrajit arddha sakrodha yar ton,
kadhīran niraṅ Bāyuputrèṅ raṇāṅga,
winĕnṭaṅ nya laṅkap nya ākāra pūrṇa,
panah saṅ Hanūmān rikaṅ nāgapāśa.
b. C Bāyuputré.

Indrajit saw it and was very infuriated when he saw the courage of Bāyuputra in battle. He drew his bow into perfect shape and shot at Hanūmān with a *nāgapāśa* (snake-issuing arrow).

82. Ulā lwir nikā hrū nya sākṣāt ya māwān,
satal göṅ nya lāwan dawā nyāpraméya,
mapañjaṅ sihuṅ nyāsalit yātirodra,
miṅis krūra huntu nya bajropama nya.

The arrow changed into a enormous snake, as big as a palm-tree and its length was immeasurable, its fangs were pointed and exceedingly terrifying, and when it opened its mouth, the teeth were like the *bajra* (lightning).

83. Ya tékomilĕt bāhu saṅ Bāyuputra,
apit taṅ igā dé nikaṅ nāgapāśa,
pupū yāpisit kapwa kāpus tĕkèṅ tūr,
tibā saṅ Hanūmān kĕnèṅ nāgapāśa.
a. ACDE ya tikomilĕt.

This snake wound around the shoulders of Bāyuputra, pressed in the ribs (breast), clinched the thighs together and bound them around down to the knees. Hanūmān fell in the grip of the *nāgapāśa* (snake-arrow).

84. Nda tan saṅka riṅ hīna śakti n kapāśa,
awās yékanaṅ pāśa śīrṇnā yar ahyun,
upāyā nirār tona saṅ Rāwaṇékā,
mataṅ nyān hĕnĕṅ riṅ bhujaṅgaprayāta.
a. BCD rī. b. ABCE yan.

But it was not of his poor strength that he was tied up. For sure the *pāśa* would be broken to pieces if he wanted. It was his trick to be able to see Rāwaṇa, that he kept quiet in the grip of the winding dragon.

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85. Tat kāla n kāpusan saṅ Pawanasuta humuṅ taṅ rākṣasabala,
lāwan saṅ Méghanādāṅamah-amah umahöm* mahyā saha bala,
kapwomaṅsö sĕsök sāhasa maṅĕsĕs-ĕsĕs māmrĕp ya mamalu,
tar pawyat saṅ Hanūmān kadi wĕsi pinupuh riṅ mudgara timah.
*ABCDE. b. K mahöm.

When Pawanasuta was captured, the demon-soldiers yelled out noisily. And Méghanāda crowded around together with his joyous soldiers They came forward jostling each other and wildly hissing they struck with clubs. Hanūmān was not hurt, like iron hit by hammers of copper.

86. Mojar saṅ Méghanādé harĕp ira hagahĕn dé saṅ Daśamukha,
ai haywāta sadé nyān ahuripa takarih tan dadya luputa,
toh prih puṇḍut kabèhi d-wawa ta ri harĕpan śrī rākṣasapati,
tontonĕn dé niraṅ bhūpati biśa nikanaṅ pāśāsama-sama.
a. A. Méghanāda. BCDE Méghanādāharĕp.

Méghanāda, desirous of praise by Daśamukha spoke : 'Hey. Stop it! Keep him alive, but do not let him escape. Be careful! Lift him up and bring him in front of the demon king. Let him see the unequal power of the snake-arrow.'

87. Nā liṅ saṅ Méghanādār ujari sahana niṅ wadwa nira* kabèh,
māri n-pāmrĕp ya śīghrénusuṅ-usuṅ ika saṅ Bāywātmaja wawaṅ,
hāh wré duṣṭātidhūrtthādhama pĕjahi huwus tunwīka ta mĕné,
ndah krĕt tĕṅgĕk nya rāh nyéninum atha ca pupuh tĕṇḍas nya rĕmukĕn.
*ABCDE. a. K wwil sāhasa. b. B Bāywātma.

Thus said Méghanāda addressing all his soldiers. They stopped beating Hanūmān, and quickly lifted him up, and carried him away. 'Ah, evil monkey, and debased creature. Kill him now, at this moment. Cut his neck off, drink his blood, or beat his head and smash it.

88. Dhūrttĕkī dūta niṅ Rāghawa mamati-matī donyāṅalah-alah,
mĕṅgĕp śāntān tinonton iniṅĕt-iṅĕtakĕn caṇḍala ya wĕgig,
nir dosa ṅ rākṣasātah tuwi yatika pĕjah dé nyāsiṅ umasö,
ndya ṅ dharmma ndya ṅ kawikwan riya mamati-matī dhik tan tuhu wiku.
a. ABCD donyāṅala-hala.

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'This messenger of Rāghawa is very bad, his intention is only to kill and to defeat us. If you look at him for a while he seems to be peaceful, but looked at more closely, there you see his debased and sly nature. He killed even sinless demons who took part in the assault to seize him. Where is the trace of goodness and asceticism in him. Murderer! A phony ascetic.'

89. Nā liṅ nikanaṅ mūrkka kabèh, mahyā ya riṅ ākāśa humuṅ,
luṅhā ya mulih śīghra ḍatĕṅ, winwat nya ta saṅ Bāyusuta.

Thus said all the evil ones, yelling out into the sky noisily. They set off to return to the city and soon arrived. Bāyusuta was brought into the presence of the king.

90. Hé nātha ya téki ṅ mahala, mraṣṭākĕn ikaṅ kalpataru,
śīrṇna ṅ kayu rūg dé nya rĕbah, sésī nikaṅ udyānawana.
c. B śīrṇnā. d. A nika.

'O, my lord, this is the evil one who destroys the wishing-trees. The trees and all that was in the garden were smashed and shattered.'

91. Tat kāla sĕḍĕṅ nya* winarah, saṅ Rāwaṇa sakrodha sira,
wré duṣṭa durācāra pati, nā liṅ nira wèt nyār magĕlĕṅ.
*ABCDE. a. K nyān.

When he had listened to the report, Rāwaṇa became furious : 'Deceitful monkey of evil conduct. Kill him!' he said with anger.

92. Saṅ Wibhīṣaṇa sira mulat, n-ton Marutsuta inapusan,
kāsihan ta sira karuṇa, yatna śīghra sira mawuwus.
b. ABCD ton.

Wibhīṣaṇa saw that Marutsuta was tied up. He had pity on him and carefully he spoke :

93. Bhūminātha Daśawadana, sojariṅ aji* ya pituhun,
dūta tan dadi pinĕjahan, yadyapin ya wĕgiga tuwi.
*ABCDE. b. K iṅ [ṅ]aji.

'O king of the world, Daśawadana! Follow the teachings of the holy scriptures. A messenger may not be sentenced to death, even if he is extremely wicked.'

DAŚAMAS SARGAH
CHAPTER X

1. Iti nā liṅ nira mojar, irikaṅ śāsana yukti,
sira saṅ Rāwaṇa mūrkka, sumahur maṅkin asĕṅhit.

Thus he spoke, every word in accordance with true teachings. The wicked Rāwaṇa replied with increasing fury:

2. Ndya mataṅ nyān luputéki, pĕjahātah ya awās ya,
apan atyanta wĕgig nya, numanākĕn tanĕmaṅku.

'Why should he escape [from punishment]? Certainly he should be brought to death, because he is too wicked. He has destroyed my plants.

3. Nya wanèh doṣa nikaṅ wré, umatī rākṣasa bhrĕtya,
bala mantrī tuwi śīrṇnā, yadi tan patyana liṅta.

'Here is another of this monkey's crimes. He killed my demon subjects, even commanders of the troops will be killed, if he is not put to death as you have said.

4. Niyata ṅ rājya wiśīrṅnā, rabhasānyékā kabèh nya,
ya mataṅ nyān pĕjahātah, ikanāsiṅ awamana.
d. B ikana liṅ.

'Surely the kingdom will be devastated, all ruined by him. Therefore he must die, as anyone who insults [me].

5. Ikanaṅ wwaṅ kawamāna, humĕṅĕṅ* yan hana śatru,
niyata śrī nya umiṅgat, matakut riṅ paribhūta.
*ABCDE. a. ABCDE kinamanan. b. K n humĕṅĕṅ.

'An insulted man who does not stand up against on-coming enemies, will lose his fortune for certain, only because he is afraid of superior power.'

6. Kalawan ndya ṅ wwaṅ asampay, salawaskuñ jayaśatru,
praṇata ṅ rāt sahana nya, ikanaṅ hyaṅ tuwi bhakti.
d. ikana.

'And besides who is the man who dares to insult me. I am victorious all the time. All the world submits to me, even the deities are [my] devout [subjects].

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7. Ya mataṅ nyān pĕjahéki, ikanaṅ wré ya masampé,
numanakĕn tanĕmaṅku, sĕḍĕṅ awwah ya rinūg nya.
b. A ya sampé. B ya masampay.

'Therefore, this monkey who dares to insult me, must die. He has destroyed my plants, while they were bearing fruit.

8. Satĕka ṅkā ri tamanku, mararĕm kapwa* kumöl ya,
ikanaṅ wé tĕka yātīs, haṅinādrĕs tĕka manda.
*A. b. BCDEK mararĕm kumöl. c. B ikaṅ.

'Every one and everything coming in my garden should render respect and homage. The sun, when it comes at my garden becomes cool. A heavy wind, driving at the garden, becomes a breeze.

9. Apa sādyanta riki ṅ wré, kita trĕṣṇā ri hurip nya,
tuwi tiryyak mapacāra, umĕnaṅ sāhasika ṅké.
b. BCD riṅ urip. d. BCD umĕnĕṅ.

'What do you want with that monkey. Why do you wish to keep him alive. He is only a sinful animal, who dares to make trouble here.'

10. Nā ta wuwus saṅ Rāwaṇa maswī, mātyana saṅ Bāywātmaja tan lèn,
śīghra malĕs saṅ Māruti mojar, mĕṅgĕp anantwāmbĕk nira humrĕṅ.

Thus were the vindictive words of Rāwaṇa, intending nothing else but to kill Bāywātmaja. Māruti replied quickly, pretending to solace his angry heart.

11. Rākṣasanātha wyartha gĕlĕṅta, tan hana yukti nyān tĕka riṅ wré,
dūta ya ékākī kĕna pāśa, tan pĕjahātah wānara dènta.
d. A tan pahātah.

'O king of the demons. useless is your anger. There is nothing true applicable to a monkey. I am alone, I am a messenger, in the grip of a snake. You should not kill a monkey.

12. Jāti nikā saṅ dibya jayèṅ praṅ, lajjita méraṅ riṅ [ṅ]apalīṅa,
tan dadi sakrodhèṅ adhamātah, solaha niṅ satwénanumāna.

'The nature of an excellent man, victorious in battle is aversed to harm his good name. He should not be angry with a lower class of creature. All the conduct of an animal does not concern him.

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13. Lāwan ikā saṅ Rāghawa śādhu, nitya rumākṣèṅ rāt sira dibya,
tar wijigī riṅ śatru tar élik, ndan kita mūrkkāmogha masĕṅhit.
b. BD rumakṣī.

'On the other hand Rāghawa is good. He is excellent as he protects the people all the time. He is not cruel to his enemies and does not hate them. But you are wicked and very brutal.

14. Strī kalawan mās ratna wiśéṣa, labha niṅ apraṅ yañ jayaśatru,
yapwan ikā sādhyā tat anĕmwa, wèt ni kaduhkan saṅ Raghuputra.
c. ABDE tak. C ta katĕmwa.

'Women and gold and excellent jewels are the gains obtained when one is victorious in battle. Even if you want those, you will not get them, because you cause Raghuputra sorrow.

15. Rāghawa Sugrīwa ta wanèhan, yat pakamitrātah sira kālih,
byakta sukā ṅ rāt wrĕddhya hayunta, haywa ta sandéha ṅ hati śānta.
b. ABCDE yak. c AD wrĕddhi. d. B sandéhā atiśanta. C sandhéhā ṅ atisānta.

[That is] Rāghawa and the other is Sugrīwa. You should make friends with them both. Clearly the world would be happy [with that] and your fortune would increase. Do not doubt. Be peaceful of mind!

16. Tulya tasik saṅ Rāma kapīndra, śakti nirāgöṅ yékana ratna,
yapwat amitra byakta hayunta, hyaṅ Himawān māwak kita sampat.
b. B yéka ratna ya.

'Rāma and the king of the monkeys are like the ocean, their enormous power is the jewels. If you make friends with them, certainly your happiness is secured. Your perfection would be like the manifestation of the mountain of Himawān.

17. Kāma ya sādhyan lābha kaniṣṭa, artha ya sādhyan madhyama lābha,
mitra ya sādhyan uttama lābha, yéka mataṅ nyān yogya samitrā.
a. B mādhyan. d. AB ya ta. CDE yāta.

'The achievement of *kāma* (sensual pleasures) is the lowest achievement, the achievement of wealth is the intermediate achievement, the achievement of friendship is the highest achievement. Therefore, it is best that you strive for friendship.

X

18. Kyāti sirèṅ rāt Lakṣmaṇa sādhu, śūra sirāntĕn saṅ Raghuputra,
bhakti sirojar iṅ* kaka satya, tan wihaṅātah milwa samitrā.
* BCDE. c. A riṅ kaka. K ri sojar saṅ.

'The goodhearted Lakṣmaṇa is famous throughout the world as the heroic younger brother of Raghuputra. He is devoted to his brother and loyal to all the orders of his brother. He will not object to joining in the friendship.

19. Maṅkana tékaṅ wānarawīra, śakti ya bhaktī saṅ kapirāja,
nāparicārāsiṅ sapakona, tar wilumāsiṅ kāryya kasiddha.

'Likewise are the monkey-warriors, they are powerful and devoted to the king of the monkeys. Whatever his order is carried out to success.

20. Kwèh pwa ikā lābhā niṅ amitra, haywa ta sakrodha ṅ hati śānta,
sĕmbahakĕn dèwī nira Sītā, saṅ Raghuputrāwās sira harṣā.

'There are many benefits of friendship. Do not be angry, keep your mind cool. Return his wife Sītā, then certainly Raghuputra would be happy.

21. Dharmma lawan arthottama kāma, nya ṅ tiga yékāwās ya tĕmunta,
sĕṣṭi niṅ āmbĕk byakta katĕmwa, yat praṇatāpī saṅ Raghuputra.

'*Dharmma* (good conduct), artha (wealth) and *kāma* (sensual pleasures) are excellent objectives; these three you will obtain for sure. All that you wish will certainly come true, if you submit to Raghuputra.

22. Yogya atah saṅ Rāghawa nāthā, tar papaḍèṅ rāt riṅ jayaśatru,
hrū nira tuṅgal mrĕtyu paḍa nya, yar pralayākĕn śatrwaniwāryya.
b. B papaḍé.

'It is best that Rāghawa be king, he is unequalled, and victorious in the world. His arrow, only one, is equal to Death, bringing destruction to numerous opponents.

23. Tāṭaka Bālī Yojanabāhu, Dūṣaṇa lèn Mārīca Wirādha,
yéka pĕjah dé saṅ Raghuputra, kabwatakĕn yan śakti kabèh nya.
d. D ya.

'Tāṭakā, Bāli, Yojanabāhu, Dūṣaṇa, Mārica, and Wirādha were killed by Raghuputra, though all of them were powerful.

X

24. Tātan ikā hétwanta masĕṅhit, yadyapin akwèh rākṣasa śīrṇna,
āpan ikā wadwānta ya duṣṭa, mātyana saṅ Rāmékana donya.

'This should not become the reason for your wrath. Even if many of your demon-subjects were killed, it is because your subjects were evil ones who wanted to kill Rāma.

25. Yukti tĕmĕn dé saṅ Raghuputra, ar pralayākĕn rākṣasa mūrkka,
mūlya awak niṅ waṅ ya rinākṣa, yéka panādhyān dharmma wiśéṣa.

'It was very good of Raghuputra to kill the wicked demons. He thus protected the lives of exalted persons, and that is the aim of one, who wants to establish the supreme *dharma*.'

26. Nā ta wuwus saṅ Mārutaputra, Rāwaṇa maṅkin krodha kabāṅan,
krodha niṅ āṅin bajra paḍa nya, ghūrṇnita molah ta ṅ mukapadma.

Thus spoke Marutaputra. Rāwaṇa became more furious, [his face] turned red, and his anger resembled that of a roaring thunderstorm. His red eyes were rolling.

27. Hāh adhamékiṅ wānara duṣṭa, muḍa mapuṅguṅ tan tuhu dūta,
tan pati mojar tan pati molah, donya ya donyātah ya ta dūta.
a. D hā.

'Ah, debased and deceitful monkey. Foolish and stupid and not a real messenger. [A real messenger] says nothing, does nothing. All that he does, is just to be a messenger.

28. Ko pwa ya mĕṅgĕp dūta hiḍĕpmu, rākṣasā tan krah śīrṇna ya dému,
tan panĕpĕr kon rūg tanĕmaṅku, śāsana niṅ dūta ndi tinūtmu.

'You think [you are smart], you pretend to be a messenger. Why did you kill so many demons? Why did you destroy my plants without restrain. What kind of a messenger's guidance have you followed?

29. Ko pwa mujī śakti nya si Rāma, swaṅ puji tan* wruh riṅ sapujinmwa,
tar papaḍèṅ pāpéka si Rāma, bwat pĕjahi ṅ tan yogya ya hiṅsan.
*ABCDE. b. K tag. d. ACDE pĕjah ī tan.

'You praised the power of Rāma. Empty praises. You do not know what, and who, you are praising. Rāma is unequalled in sinfulness, because he has killed people that should not have been killed.

X

30. Wruh kari ko riṅ Yojanabāhu, durbbala paṅguh yékana timpaṅ,
yéka pějah dé niṅ Raghuputra, pātaka ko dhik nirghrěṇa duṣṭa.
b. C paṅgu.

'You knew Yojanabāhu, dit not you? He had an accident, he was a cripple and yet he was killed by Raghuputra. Damned you! Cruel bastard!

31. Tāṭaka tātan yogya ya mātya, strī tuwi lāwan tan pasahāya,
ya pwa pinatyan dé ni si Rāma, hāh kala tan wriṅ wělas apalīṅa.
d. A apaliṅha.

'Tāṭakā should not have been killed. She is a woman, without a protector. She too was killed by Rāma. Ah! Devilish, heartless and shameful.

32. Ratna maṇik strī lābha niṅ apraṅ, yékana pājarmwiryyaku ṅūni,
tātan ikā don saṅ abhimāna, kīrtti yaśātah don ira tan lèn.
b. C yéka ta. DE pajarmwé.

'Jewels, pearls, and women are the gains of victory. You said that to me once. That is not the goal of people with pride. It is accomplishment and merit, that are strived for, nothing else.

33. Jāti nikā saṅ göṅ abhimāna, dhīra tan aṅgā yar kapaḍāna,
bhaktya nikaṅ lèn yékana pinrih, yan* pwa tan aṅgā bhaktya pinatyan.
*ABCD. b. A misses out this line. c. B nika. d. EK ya pwa.

'Courage is the characteristic of a man of great pride and he does not want to be equal to other people. He will try to make people bow before him, if they do not obey, they will be killed.

34. Nā ta sinādhyā saṅ tuhu wīra, śrī ya ta tūtūta nya sinādhyā,
āpan ikā bwat cañcala méṅā, yāta mataṅ nyān tan ya sinādhyā.
c. A méṅo.

'That is the objective of one who is really courageous. Glory is not what he is after or desires, because it is very fleeting. That is why he has no ambition [to seek glory].

35. Hāh lalu tan wruh riṅ paramārtha, andhya mataṅ nyān kādbhuta dému,
jāti wěgig taṅ rākṣasa wīra, dharmma nikin hīnāparadāra.

'Ah! You do not know at all about the Real Truth. You are blind, that is why you are so stupid. The real nature of a demon hero is to be dauntless, his *dharmma* (vocation) is to commit savage adultery.

X

36. Rāma lawan Sugrīwa ya mitran,
    yéka ujarmun mūḍa mapuṅguṅ,
    yogya kari ṅ wwil wwaṅ wrayamitra,
    tan patut iṅ* śīla nya ulah nya.
    *ABCDE. d. K tan padulur.

'Rāma and Sugrīwa should be befriended. That is your foolish and stupid advice. Is it proper that a demon be friends with a human being and a monkey. Their nature and their conduct are incompatible.

37. Wīra Wirādhānuṅ mati dé nya, tan pĕjahékākī nya ya tuṅgal,
    Rāghawa dhūrtthātyanta tan éraṅ, Lakṣmaṇa yékānuṅ tumuluṅ ya.

'The hero Wirādha was killed by him. He should not have been killed because he was alone. Rāghawa is extremely deceitfula nd shameless, and Lakṣmaṇa was his accomplice.

38. Lāwan ikaṅ Mārīca kaniṣṭa, tan sapujimwikaṅ mĕjahīkā,
    kātara yan ton śatru ya méṅas, tulya kĕnas yan ton ikanaṅ moṅ.
    b. ACD sapujimwékāmĕjahīka. c. B méṅĕs.

'Also the debased Mārīca, you should not praise his slayer. It was obvious that he was afraid of enemies, like a deer when it sees a tiger.

39. Ṅūni sĕḍĕṅ kwākon* ya lumakwa,
    mamrih anĕmbah wèt ni takut nya,
    twaṅ nya kunĕṅ ryājñaṅku n alaṅghya,
    yéka dumèh nyāmrih-mriha wānya.
    *ABCDE. a. K nyāk kon. c. BCD ryyujarku n.

'Formerly when I gave him the assignment he tried to elude it because of his fear. Only his respect for me, prevented him from refusing my order. That was why he did his best to be bold.

40. Wānara Bālī śakti ya liṅmu, andya mataṅ nyān trus pinanah pwa,
    yan tuhu śakti syūha ikaṅ hrū, yéka mataṅ nyān hīna si Bālī.
    d. A. si Bālī liṅku.

'You said that Bāli the monkey was powerful. How is it that he was pierced with an arrow? If he was truly mighty, that arrow would have been broken. That is why Bāli was in fact powerless.

X

41. Maṅkana tékā pāpa si Rāma, mūrkka matīkaṅ bālī si Bālī,
ndan sĕḍĕṅ apraṅ lāwan ari nya, hāh hahah ho hāh hīna si Rāma.
d. A hahah ho hīna.

'On the other hand Rāma was sinful and evil in killing the mighty Bāli, because [he shot him] while he was fighting with his brother. Hah! Hah! Hah! O! How debased is Rāma.'

42. Daśawadana huwus mojar, jwalita hati nirān krodha,
Pawanasuta malĕs mojar, hati nira matĕguh dhīra.

After he spoke those words, Daśawadana's fury flared up again. Pawanasuta replied firmly, full of confidence:

43. Apa kita mupawādāku, rabhasa kayu riṅ udyāna,
makira-kira maraṅ dūta, maṅĕn-aṅĕn mopaya.
c. ABCDE akira-kira. d. B maṅĕn-aṅĕnanta. CD maṅaṅĕn-aṅĕna.

'Why do you blame me for ransacking the trees in the pleasure garden. A messenger should look for a trick. He should plan a strategy.

44. Aku ikana kinon dūta, lumawada hana saṅ Sītā,
ndan alĕmĕh aku maṅrakwa, wruha ri sira atah byakta.

'I am appointed to be a messenger, to search for the whereabouts of Sītā. In this matter I did not want to guess. I wanted to know the matter exactly.

45. Nahan ikana ya don kwaṅrug, kayu sahana riṅ udyāna,
tat agĕlĕṅa tatat krodha, apa ta halĕpakĕn molah.
c. ABCDE tan. tatan.

'That was my purpose in destroying the trees in the pleasure garden. Do not be angry, do not be furious. What is the use of being angry?

46. Aku mĕjahīkana sy Akṣa, kalawan ikana wadwānta,
saha bala ya pĕjah dèṅku, kira-kira ya tikā tan lèn.
a. ACE īkanaṅ.

'I have killed Akṣa, together with your subjects and other soldiers. It was a trick, nothing else.

X

47. Kalawan ika kabèh mūrkka, sahana-hana ni wadwānta,
pĕjahana ya kayogyanya, sarabhasa numanakĕn rāt.
b. A sahana ni.

'Besides they, all your subjects, were wicked. It is better that they were killed, because they had savagely destroyed the world.

48. Athawa ya ta kunĕṅ donku, mĕjahi sahana niṅ mūrkka,
prakrĕti juga ikaṅ māna, ri hati nikana saṅ dhīra.

'Or perhaps my purpose in killing all those wicked demons was habitude (*prakrĕti*) of a man with pride, which should be [always] in the mind of a hero.

49. Kita tuwi mawarah ṅūni, yaśa juga ya ta doniṅ praṅ,
tan ahala ta karih donku, mĕjahi sahana niṅ mūrkka.

'You have said before, only 'merit' should be the purpose of battle. [If so] my actions in killing all the wicked demons were not wrong.

50. Kita tuwi magawé śīla, prakrĕti juga tinūtanta,
ikaṅ adhama karākṣasyan, ya pinakalarapan dènta.

'You also make a rule, that you also follow *prakrĕti* (habitude), but it is the debased nature of a *rākṣasa* that you take as guidance.

51. Swaṅ awara-warah iṅ dharmma, takari* naya nikaṅ jāti,
bali kari tahu riṅ śāstra, guragaḍa juga mĕṅgĕp wruh.
*ABCDE. b. K tan ari.

[You are] a fool who gives instruction in *dharmma* (religious Law). Certainly it is not the guidance towards truth [that you teach]. [You are] the opposite of one who is learned in scriptures, but [in fact] you are an ignoramus who pretends to know [everything].

52. Ndya ta ya paramadharmmanta, prakrĕti ya kawĕkas ṅūni,
satata kita rumākṣāṅ rāt, ya ta tuhu-tuhu ta* rākṣasyan.
*C. a. ABCE nya. b. ABC pawĕkas. c. C yatata. d. DK tuhu-tuhu rākṣasyan.

'Where is your higher nature (*paramadharmma*), your habitude of former times. You were always protecting the world, [at that time] you were really a *rākṣasa* (a protector).

X

53. Saṅ atapa hana riṅ śūnya, sira tika tuwi rākṣanta,
yadi tuhu-tuhu rākṣasyan, tan ikanaṅ amati ṅ rāt pwa.

The hermits in lonely places should be protected by you, if you are really a *rākṣasa* (protector), not to kill people.

54. Aḍah adhama dahat mūrkka, kaliku kita ri janmanta,
tuhagaṇa magawé pāpa, ri hala-hayu ni jātinta.

'Ah, you are debased and very wicked. You are misguided in your life, regularly committing sins and evil [while basically] your nature was meant to be good.

55. Aku mujari kitāmitrā, kalawan ikana saṅ Rāma,
tat amituhu* alah mūḍa, tuhu-tuhu tahu riṅ pāpa.
*ABCD. c. EK tat apituhu. d. D tuhu.

'I advise you to be friends with Rāma, you do not want to, ah how stupid. Really you are a man of sin.

56. Byasana lawan ikaṅ śīla, ya mapa salaha nā liṅta,
tuhun ikana apan mūrkka, tamat aṅaṅĕn-aṅĕn dharmma.

'[I tell you] about what is bad conduct and what is good conduct, and you say that is sinful, and this one is wrong. [It is only] because you are really wicked and do not think about *dharmma* (good conduct).

57. Lawan ika si Wirādhākya, saṅ atapa ya winighna nya,
ya pinĕjahan iraṅ Rāma, ri hati nira pi tan krodha.

'Also regarding that demon called Wirādha. He gave trouble to the ascetics. He was slain by Rāma, but deep down he [Rāma] was not angry.

58. Saphala sira siwin liṅku, hati nira muditā riṅ rāt,
saṅ atapa pinaritrānan, sphaṭika paḍa nikaṅ citta.

'It is proper that you serve him, I say. He is kind to the world, he protects the ascetics, his mind is as [clear as] crystal.

59. Kalawan ika si Mārīca, yan apa salaha dé niṅ hrū,
tuwi ya dadi kidaṅ māya, masasaran* alayū méṅas.
*BCDE. d. AK asasaran.

'Also concerning that Mārīca. Why should it be wrong that he was killed by one arrow. The more so, he was a magic deer, running and leaping away in all directions.

X

60. Punar api kapisan dé saṅ, Raghusuta umanah pyah nya,
syapa ta ratu wanèh śaktya, nuṅ amanaha kidaṅ māya.

'Yet once only did Raghusuta shot at his stomach. Who is the *kṣatriya* other than he, who has the power and ability to shoot a magic deer.

61. Kita umupĕt ikaṅ Bālī, apa kita malupān śakti,
hana mara ya huwus mūrcca, inapitan ikanaṅ Bālī.

'You abused Bāli. Dou you not remember that he was mighty. There was [once] someone who was almost killed, flattened by Bāli.

62. Ndak acarita rĕṅöntéki, prathama sĕḍĕṅ ikaṅ Bālī,
majapa ya rikanaṅ sandhyā, pijĕr umaṅĕn-aṅĕn saṅ Hyaṅ.

'I will tell you a story. Listen! First when Bāli was reciting his prayers one evening, and contemplating God.

63. Katham api hana téki wwaṅ, kadi ayuyu taṅanyākwèh,
maṅawara ya mahā mèdi, ri sira saṅ ajapāmūjā*.
*BCDE. d. AK ajapāpūjā.

'Then there came a human being, with many arms like a crab, who taunted him with the intention of disturbing him in his recitation of charms and prayers.

64. Tĕka mamĕlĕg ikaṅ duṣṭa, mamarimisi ri saṅ sādhu,
kadi tuhu ya mahāśaktya, guragaḍa juga yāsampay.

'That devil of a man came to harass and to mock the good man. It was as if he were really very mighty, that he dared to be insolent and insulting.

65. Sĕḍĕṅ amĕlĕg ikaṅ duṣṭa, dadi ya inapitan mosah,
sagila mati alah mopĕk, syapa ta kunĕṅ ikaṅ tan wruh.
d. ABCE ikā tag wruh. D ikā.

'Whilst the villain was troubling him, the disturber was caught and flattened, breathing heavily, almost dead, and very frightened. O, who does not know who he is.

66. Daśamuka ya mataṅ nya śāntacittā, tat atukara lawan bhaṭāra Rāma,
marat anĕmu wibhūti yāpraméya, yat atukara kita pralāya Lĕṅkā.
b. ABCDE tan. c. ABCDE maran.

X

'Daśamukha, therefore be peaceful in mind. Do not quarrel with god Rāma, in order that you will find unlimited glory. But if you fight [him], Lĕṅkā will be destroyed.

67. Raghusuta ya nahan siwinta nāthā, Janakasuta ta tulya déwatānta,
waluyakĕna ri saṅ naréndra Rāma, kanaka maṇi wawan saha praṇamya.

'So, serve Raghusuta, let him be the king. Regard Janakasutā as a goddess, the subject of your worship, and return her to king Rāma. Bring along gold, jewels and [most of all your] homage.'

68. Pawanasuta nahan wuwus nirojar, atiśaya sira nirbhayèṅ swacitta,
Maruti ya mapĕḍĕs waliṅ nirālon, ri harĕp i balamantri rākṣasākwèh.
b. D nirbhaya ṅ.

Thus were the words of Pawanasuta, without fear in his heart. Māruti's words were stinging ones, pronounced slowly in front of all the commanders of the demon-army as well as high-ranking officials.

69. Daśamuka magalak madĕg sirāglis, tudiṅi ta Pawanātmajé kiwātah,
bhrukuṭi kuṭila bhīṣaṇa ṅ* mukābaṅ, kadi dumilah ikā wulat nirācrĕṅ.
*D. c. ABCEK bhīṣaṇā. d. BDE dumila.

Daśamukha was furious and stood abruptly. He pointed his left index-finger to Pawanātmaja. He furrowed his forehead and his face was red and terrifying. His eyes were like flaming, looking very stern.

70. Wrayapa naraka dhik luluy nya mojar,
kadi maṅajap-ajap wuwus nya jañjan,
apusi pahatĕguh ikū nya tunwi,
prisakiti ta hati nya wèh sarantā.
c. B mahātĕguh.

'Hell! What kind of monkey are you, you dare to talk so insolently. Your words are rubbish, and yet you seem to believe them. Tie his tail very firmly and burn him. Torture him slowly!'

X

71. Daśawadana huwus nirojar madĕg tékanaṅ rākṣasa,
hana alalaṅ akiṅ pamuṅkus nya rīkū niraṅ Māruti,
apusi ta daluwaṅ lawan bwat kĕliṅ kusyara mwaṅ jamaṅ,
asiṅ-asiṅ anipis dilah nyāhaṅan ndan bĕbĕd nyāpagĕh.

Said Daśawadana. The demons stood up. They wrapped the tail of Māruti with dry tall grass, paper and [silk] from Keling and put a diadem on his head. Then he was wrapped with all things thin and easy to burn.

72. Krama huwus inapus pwa ya dyus ta riṅ taila lāwan miñak,
tĕka ṅ amawa suluh umaṅsö sĕsök sāhasāṅĕmbuli,
paḍa tan anumanān panunwī murub tékanékū nira,
kagiri-giri dilah nya téja nya mabhrā sinaṅ lor kidul.

a. AD ya ... s ta.

When he was packed and wrapped, they poured upon him sesame-oil and other kinds of oil. Then the torch-bearers came forward jostling each other, to light the fire simultaneously, without mercy. The tail caught fire, its flame was horrifying and shone brightly, so that north and south [and the other directions] were illuminated.

EKĀDAŚAMAS SARGGAH
CHAPTER XI

1. Atha sĕḍĕṅ umurub ikū saṅ Hanūmān umaṅkak tikāwak nirāgöṅ gunuṅ Mèru tulyānanāṅ nāgapāśāpasah sāk pasātus tataś śīrṇna rampuṅ pĕgat dé nikā bāhu saṅ Bāyuputromĕsat śīghra ākāśagāmī mirir tāṅ aṅin ghora yā ghūrṇnitādrĕs riwutpāta humyus musus yomĕlĕk taṅ lĕbu,

a. C Anūmān. A nika Bāyuputra mĕsat.

So, as the tail of Hanūmān was burning, Hanūmān's body swelled up to the size of the Méru mountain. The snake-arrow broke into hundreds of pieces, torn into bits and pieces by Hanūmān's hands. Bāyuputra quickly flew up in the sky followed by a heavy wind blowing steadily and roaring like thunderstorm sweeping along dust and dirt,

kadi ta inububan ya maṅkin murub tékanékū nirāpan katūb dé nikaṅ bāyubajré sĕḍĕṅ nyār ibĕr tulya saṅ hyaṅ Lĕmah maṅlayaṅ mwaṅ Apuy kyāti Kālāgni rodrār dunuṅ taṅ umah ṅkā riṅ Antahpurāpūrwwa rūpa nya saśrī saśobhā yatékān tinunwan nirānéka warṇna nya nānāwidha,

b. ABCD bāyubajro. AD rodra.

it appeared as if the fire was fanned [by the wind], it grew and the tail of Hanūmān burnt more brightly, blown by the thunderstorm which followed his flight which resembled the goddess of Earth, flying together with the well-known and horrible Fire of Doom (Kālāgni) heading for the buildings of the inner city. It was an indescribable sight of beauty, as the matter burnt consisted of various kinds,

paḍa makaparupuh ṅ apuy yan dilah riṅ umah* kapwa rĕmpak rĕmuk maṅkana ṅ maṇḍapāpan parĕṅ yan katunwan saka nyomakin wrĕddhi tékaṅ apuy ujwalālola kumĕlab dilah nyèṅ laṅit nirbhayātah manah saṅ Hanūmān mulat kādbhutékaṅ watĕk rākṣasé sor kasoran kaśuran kawīran kadhiran tuwi,

c. *ACDE. BK lĕmah. C kadhiran kawīran.

they exploded when the buildings caught fire and everything was smashed and shattered. Likewise was the audience hall, because the main pillars were burnt simultaneously, the fire flared up higher, and its flame quivered in the sky. Hanūmān was fearless. The demons below looked dumbfounded, they were inferior in courage, valour and audacity.

XI

paḍa ta ya mututuṅ tutuk nyān kagöman kapūhan tumĕṅhātakut n-ton kaḍatwan katunwan kutug taṅ apuy lor kidul kālamrĕtyūpama nyomalad taṅ dilah tulya télat nya molah mĕlĕk taṅ kukus arddha mawyaṅ-wyaṅèkĕl-[l]ikĕl yéka rambut ni tĕṇḍas nya rodrān katon kātara ṅ rākṣasā ghūrṇnitāwū humuṅ.

d. C nyomalan. AB mawyaṅ èkĕl yéka. A gurṇnitāwumuṅ.

They stood gaping, frightened, stupefied, looking up. They were in terror when they saw the palace was burning. The fire was raging in the north and in the south [and in the other directions] as at Doomsday, the flame moved like the tongue of Death, the smoke whirled around and around, red coloured, resembling the hair on the head [of Death], looking very dreadful. The demons saw that and shouted and yelled in fear.

2. Tripura-pura murub tinunwan bhaṭāréśwarānuṅ paḍa nyān tĕñuh taṅ umah mās ya masyūh masāk taṅ* sakāgöṅ maṇik bajra bajropama nyān makas kāsyasih tékanāṅ apsarī riṅ purāpūrwwa yar ton apuy kapwa tékāgupuy kwèh kapĕyĕh gĕyuh yan kayuh kèn i cèṭi nya maṅluh umaṅguh huyaṅ yāṅlih,

a. *ABCD. EK kaṅ. AB gĕyuh kèn i. ABCDE huyuṅ.

It was like the city of Tripura burnt by god Īśwara. The golden palace was ruined, the main pillars made of hard jewels as hard as steel broke into pieces. The heavenly nymphs living in the palace were pitiful. When they saw the fire which had no equal in the past, they collapsed and urinated in their clothes, feebly clutching the *kain* of their maids who were also groaning and moaning with fear.

talaga-talaga riṅ kaḍatwan winatwan ya dé niṅ maṇik candrakānté daṅū ndan mĕné śuṣka yāsāt ya kèsĕp sĕkar niṅ aśokāṅasut yan kasūban panas rūkṣa sakwèh nya yākiṅ makiṅkiṅ manuk nyānaṅis moni kolāhalāwū walā cakrawākā gĕlāna ṅ pĕluṅ haṅsa māśā saśokāswarāsū ikaṅ sārasa,

b. B sārasah.

The ponds in the palace compound had stone-banks studded with *candrakānta*-precious stones and jewels [formerly], now they were dry, the water evaporated. The *aśoka*-flowers quivered when they were affected by the heat and dried up, sadly the birds were weeping and the young *cakrawāka*-birds were crying, the snipes were in grief, the swans were hopeless and sad, while the animals in the ponds were in uproar.